

THE CHRISTIAN CENTURY

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Number 51

A New Year's Outlook

It is now eleven years since I have been able to engage in any form of active service. But through these years of silence and of suffering my interest in the redemptive work of God and its agencies has deepened. I have experienced a growing apprehension of the greatness and the glory of the ultimate purpose of God. My hope enlarges. The purposeful movement of creation, the sweep of the main currents of history through the centuries, the noblest instincts and aspirations of the race, all unite to confirm the brightest predictions of revelation. There is increasing light; there is a clearer perception of the immanence of God; there is a better understanding of the meaning and majesty of the mission of Christ; there is a growing recognition of the possibility of every human soul of personal fellowship with God, and I am coming to see that the very essence of salvation consists in getting right with Him. All righteousness springs from this, all spiritual growth and all divine glory. Religion is coming to mean an inward spirit of life, rather than an external divine code. My face is steadfastly set toward a broadening and brightening future.

Cleveland, Ohio.
December, 1910.

J. Z. TYLER.

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois.

Dr. Scott's Book Praised By All

Pastors and Sunday School Experts Voice Their Commendation

The Strength of Simplicity

"The Life of Jesus," by Loa E. Scott, has been examined somewhat carefully and with interest. It impresses me as a splendid book for the purpose for which it has been designed. It has the strength of simplicity and thoroughness. I like it too, because it makes the gospels the real book of study. In the hands of an enthusiastic teacher such as the authoress is known to be, this book could not help but be attractive and helpful. I should be glad for the opportunity of using it myself.

C. A. FREEK.

Millersburg, O.

Help Without Overhelp

"The Life of Christ," by Dr. Loa Ermina Scott, prepared especially for use in the Teacher Training Class and other classes in the Sunday-school, seems to me to be admirable. The outline is clear and there is enough of descriptive text to bring into bold relief the salient features of the Great Life. Critical questions which are practical and pressing enough to be brought up in Sunday-school are usually treated in a few direct, unequivocal, words and one feels in reading the solutions given that he is following the leading of a mind both trained and honest. To each lesson is attached a liberal list of questions, which by their pertinent nature and the scripture references given lead one easily into the heart of the subject. The book is a happy combination of the catechetical and analytic methods of teaching and would thus seem to give the largest latitude for the exercise of the teacher's own personality. It is also to be noted that there is an abundance of help without overhelp. By the latter many good teachers are being robbed of individuality, freshness and originality. Doctor Scott's book is of decided value and will doubtless be used far and wide.

B. A. ABBOTT.

St. Louis, Mo.

Grew Out of Experience

"The Life of Jesus, in Fifty-two lessons," by Dr. Loa E. Scott is commendable in every way. It gives evidence on every page that it grew out of experience. It was not made, it became, a book. It is simple enough to meet the requirements of pupils of the intermediate grade, and it is comprehensive enough to provide a basis for study on the part of adults. Its scholarship is modern though not radical. I am greatly pleased with it. The bibliography at the close might have been more extended but any competent teacher can easily supply what is lacking. These fifty two lessons may well serve as a training course and as such, in its limited field, is superior to any I have seen. I shall be happy to use it and shall commend it to others as I have opportunity.

El Paso, Texas.

P. J. RICE.

Questions Are Invaluable

"The Life of Jesus," by Dr. Loa E. Scott, impresses me as painstaking, thorough and reverent in its scholarship. As a guide to Bible study it adopts the only right method in that it requires an actual use of the Bible in the preparation of every lesson. A most valuable feature of the book is the questions that have been prepared for use with each lesson. These questions have been devised with marked wisdom. I regard this work as the best for the study of the life of our Saviour that it has been my privilege to examine. In my day at Hiram College the

author of this volume represented the highest spiritual culture along with brilliancy of intellect.—G. I. HOOVER, Tipton, Indiana.

by chapter. I bespeak for this book a large sale.

P. H. WELSHIMER.

Canton, O.

No Superfluous Words

I have examined Doctor Scott's book of fifty-two lessons on "The Life of Christ." It is an admirable work for adult and young people's classes. It is concise and yet has not the dullness of an outline. The statements are brief and to the point and yet the explanations are full enough to explain. There are no superfluous words in the book. The discussions and questions are well arranged. It is not only well adapted to teaching Bible classes, but it is a real pleasure to sit down and read the book chapter

The Life of Jesus IN FIFTY-TWO LESSONS

By Dr. Loa Ermina Scott

A NEW TEXT BOOK FOR YOUNG PEOPLE'S AND ADULT BIBLE CLASSES

Just Off the Press

INTRODUCTION BY PROFESSOR E. B. WAKEFIELD OF HIRAM COLLEGE

This book comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott is teacher of a successful Sunday-school class in the Disciples' Church, at Chagrin Falls, Ohio. She has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

Price, 50c. In Quantities of 10 or More,
40c Each.

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Chicago.

Tested Before Printed

"The Life of Jesus," by Dr. Loa Ermina Scott. The above is the title of a work just from the press of the New Christian Century Co. Most textbooks are written first, and then tested. Not so with this one, its material was first tested and then put in textbook form. It was made in the very process of teaching. Doctor Scott has been the teacher of a large adult class for quite a number of years, and, as she herself says in the "Foreword," her book grew out of needs actually felt by herself and by her class. The work is especially commendable for the admirable way in which it renders accessible to the "average man" material for a study of the life of Christ, and still at the same time escapes the superficiality characteristic of so many books of this class. With fine insight Doctor Scott has avoided scholasticism on the one hand, and an unscholarly superficiality on the other.

The atmosphere of the book is that of the Sunday-school rather than of the university lecture room. But though thoroughly practical in its aim, it is apparent on every page that the material has been selected and arranged by a scholar.

The work is a worthy one and will certainly find large use in our Sunday-schools.

Hiram College. E. E. SNODDY.

The Best and Most Satisfactory

I have just finished a careful examination of Dr. Loa Ermina Scott's "Life of Christ" for the use of adult and young peoples' classes. I unhesitatingly pronounce it the best and most satisfactory I have yet seen. It is timely and meets the needs of the many classes perusing this all-important subject. The questions on each lesson are especially valuable within themselves, they will certainly provoke individual study and investigation. The book should have a wide circulation. I will gladly recommend it to classes in my school here. J. W. KERNS.

Central Church, Austin, Tex.

Good Externally and Internally

The copy of "The Life of Jesus" by Miss Scott has been received. I have explained the volume, and it looks good to me both externally and internally. The printer has done his part well. I like the arrangement of material. It will work out fine for class work. Any class that will thoughtfully follow the 52 lessons through the year will have an excellent knowledge of Jesus' life. The work is not too technical, but is at the same time thoughtful. I shall be glad to recommend it to all adult classes to be used in connection with the new Graded Lessons.

Sincerely,

Indianapolis.

GARRY L. COOK.

Author a Success Herself

Miss Loa Ermina Scott organized her Bible-school class during my pastorate at Chagrin Falls, Ohio, and I am glad of the opportunity of commending both her spirit, and her methods. As a teacher she has been eminently successful, and the small class with which she began her work, rapidly grew to be the largest in the community.

Coshocton, O.

FRANK W. BROWN.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Christian Unity in 1910

The year just closing has seen more positive steps taken toward Christian unity than any previous year has recorded.

Hardly any general gathering of church people has been held where the sentiment for unity was not expressed in most pronounced terms. Notably does this statement hold true of the Laymen's Missionary Movement which preached not only missions but unity in seventy-five of the leading cities of the land.

Especially conspicuous and urgent was the ideal of unity in the world missionary conference at Edinburgh. There the sentiment was omnipresent. For the first time the voice of the Christian church in the heathen world was heard in the councils of Christendom. The voice spoke in all gratitude for the missionary activity that had brought them the gospel, but protested urgently against the transportation of occidental denominations.

Definite movements in the direction of unity have been made by four religious bodies during the year: The Episcopalians, the Congregationalists, the American Disciples and the English Disciples.

* * *

At the general convention of the Episcopal church held in Cincinnati in October an earnest and prophetic address was delivered by Bishop Brent calling for his brethren of the Episcopal communion to assume "corporate leadership" in the enterprise of Christian unity. The convention responded by issuing a call for a conference on the Faith and Order of the Church to be participated in by representatives of the whole of Christendom. The sum of \$100,000 was set aside for the expenses of such a conference, and a commission appointed, of which Bishop Anderson, of Chicago, is president, to co-operate with all Christian bodies in bringing it about.

There is every indication that the Episcopalians intend to share the initiation of the Conference arrangements with all participating bodies, thus providing not alone for equality of privilege, but equality of responsibility.

* * *

The Congregationalists in their Boston celebration of the Centennial of the American Board, took action responding to the overtures of the Episcopalians at the last Lambeth Conference. A committee was appointed to receive and consider any overtures that might come to the Congregational church from the Episcopal body as a result of the Lambeth Conference of Anglican Bishops.

In the resolution appointing this committee strong and luminous words were used, setting forth the duty and hope of a united church.

"We, on our part," the resolution says, "would seek, as much as lieth in us, for the unity and peace of the whole household of faith; and, forgetting not that our forefathers, whose orderly ministry is our inheritance, were not willingly separatists, we would loyally contribute the precious things, of which as Congregationalists we are stewards, to the church of the future; therefore this council would put on record its appreciation of the spirit and its concurrence in this expression of the Lambeth Conference; and voice its earnest hope for closer fellowship with the Episcopal church in Christian work and worship."

* * *

The Disciples in their annual convention at Topeka, Kansas, organized a Council on Christian union. This council is composed of all Disciples of Christ. It meets annually at the place of the other national conventions. It is coordinate with the general missionary and benevolent societies of the brotherhood.

Its purposes are to distribute literature bearing on Christian union, to provide conferences in important centers and to prepare and publish a formal address reciting the Christian union ideals of the Disciples and urging the vital importance of union if the world is to be won for Christ.

The council has begun its work by issuing an appeal to the Disciples' brotherhood, pleading for a deeper and truer unity among ourselves. This overture is found in this issue of The Christian

Century. It is a timely and appropriate address, and should be read in the same spirit of prayer in which it was manifestly conceived.

* * *

The Disciples in Great Britain anticipated the call of the Cincinnati convention of Episcopalians and held a Conference on Christian union in July in the city of London. Of much less formality than will obtain in the Christendom Conference contemplated by our Episcopalian brethren, and though limited in its representative character, the London meeting nevertheless embodied the essential principle of such a conference and may rightfully rank as the first significant conference on the unity of the church held in modern times.

Six religious bodies were represented on the platform: Anglican, Baptist, Congregationalist, Methodist, Friends and Disciples of Christ. The representatives of all these bodies were among the most conspicuous leaders of their several denominations. The discussions were frank. There was an unalloyed feeling of brotherhood on the platform and on the floor. There was no attempt to push sectional interests or doctrines. Speakers and delegates had evidently come together to consider the duty of Christian union and to face its problems.

A outcome of this conference, steps were taken to form a Christian Union League. A committee was appointed to draw up a memorial to the various religious bodies in Great Britain, asking their cooperation in the formation of such a league.

The thought lying behind this league was that it might enroll in its membership all persons in all denominations who will undertake "to pray for, work for, and practice Christian union." Under the auspices of the league, conferences and lectureships on union will be held, a central headquarters for information and organization maintained and, when financially able, a newspaper organ established.

* * *

Of these four notable movements toward unity, we feel impelled to say that the one possessing most significance, potentially, is that of the English Disciples. This involves no reflection upon the other three. The positive steps taken by the Episcopalians and the American Disciples should kindle enthusiasm throughout the whole church.

But the English Disciples are working on the true method. They are proposing to begin at the beginning—in the awakening of a Christian union conscience throughout all the churches and in leaguing together all those who have a mind to practice Christian union.

This method commends itself on its face to all who take the subject seriously at all. The Council on Christian Union launched at Topeka, will require time to make its unsectarian character apparent. It is constituted by Disciples only. Its literature is intended to propagate "our great cardinal principles."

Such a statement of purpose cannot hope to secure any but a suspicious response from the Christian world until the overtures have been published and it is therein disclosed that "our principles" are not sectarian.

That the body to which the composing of these overtures has been committed will prepare an address which will convince our brethren of our unsectarian purpose and principles, all Disciples devoutly believe and pray.

* * *

Meanwhile, the opening of 1911 is an occasion for thanksgiving that the cause of unity is well under way. The closing year has been rich in great utterances, practical endeavors and new-made fellowships, all looking toward the consummation of the will of Christ that his people should be one.

May the year just beginning conserve all that has been done, and add thereto its own peculiar portion, as God shall guide his church.

Social Survey

BY ALVA W. TAYLOR

Will Carnegie Abolish War?

Mr. Carnegie's foundation for the abolition of war is perhaps his most striking public benefaction. It comes almost at the same moment Secretary of War Dickinson raises the alarm and declares we are without adequate defense. Mr. Roosevelt rejoices over the gift and its purpose, but paradoxically renounces its plans by declaring that only increased armaments will end war and rejoices over the groaning burdens it is entailing, because it is only by impoverishing humanity that we can expect them to cease to go to battle. All this comes just as the world is everywhere mourning the death of Tolstoi, who denounced all resistance to evil and declared the naval race a species of international insanity.

Mr. Carnegie gave some striking moralities with his gift. He declared war was inherently a crime because it did not pretend to settle a difference on the basis of right, but on that of strength. He illustrated the criminality of the nation that refused to arbitrate because it thought itself able to wrest its claim by brute force without allowing any other to judge between it and its enemy. He said "honor" was the most abused word, for men did the most wicked things in its name; that no man's honor was ever sullied by another, but only by his own misdeeds, and the same was true of nations. He reminds us that a judge who presides over a case wherein he is personally interested, dies in infamy, and tells us that the American and British peoples could abolish war, and believes England ready to act whenever we are willing to surrender our jingoism.

The world is at peace—yet it is at war. The preparations for war have seldom been greater in times of imminent conflict. For navies alone Britain will spend \$175,000,000, the United States \$140,000,000, Germany \$110,000,000, France \$68,000,000, Russia \$46,000,000, and Japan \$17,000,000 the coming year. This is for but six navies. When to it is added the smaller navies and all the armies, the total expense mounts to a sum that has been rarely equaled by years when some great conflict was being waged. This is war. It is economic war. It is indeed the insanity of the nations. We need a Truce of God until men can recall their narrow patriotism and consider the cry of the toilers who must pay. Mr. Carnegie can do much toward education with his money, but we shall not stop this war until some great moral force is loosened that can contend with jingoism in the nations and neutralize the jungle ethics of those who shout "we will have peace if we have to fight for it."

The King of Winter Death

If tuberculosis be the "King of Death," the dread winter disease of pneumonia is the King of Winter Death, for during the winter months it kills far more than does the dread White Plague. In Chicago it leads tuberculosis by one-third the year round. In fifty years the death rate of its ravages have increased from 44 to 197.8 per 100,000, and last year its toll in the United States was a population as large as the city of Denver. The cities suffer more than the country because of the greater opportunities afforded the germs in ill-ventilated cars, stores, shops and tenements. The "pneumococci" are always fighting for a chance to get in their deadly work and the ozone of clean, fresh air is their deadliest enemy—or rather it is the greatest invigorator of humanity's resistance. Like many common disease germs, these are always with us and it is a question of preventing their multiplication until they can overcome the resistance of the healthy tissues.

Metchnikoff named the "phagocytes," the white blood corpuscles, the "White Horse Troop" and with glowing phrase told us how they defended every attacked tissue with knightly courage, literally "eating up" the bacteria of disease. So the search has been for that serum or bacterin that would come to their aid and fortify against the swift and deadly charge of the pneumonia germ. The battle has been against us hitherto. From one-fourth to one-third of those attacked succumb, and medical authorities went so far as to affirm that treatment seemed to avail little—that nature and the "pneumococci" fought it out on their own ground and settled at their own terms.

Now we have a bacterin that bids fair to do this enemy of life what has been done for diphtheria by its anti-toxin. It is medically described as a bacterin rather than a serum, in that it

fortifies the "White Horse Troop" rather than neutralizes the disease germs direct. It is simply the dead "pneumococci" injected into the system and already experimenters tell us they have reduced the death rate to one-third its former average.

England's Determined Democracy

Some Tory organs pretend to find reason to doubt the temper of the English mind on the question of the reform of the House of Lords because the recent elections reveal no great Liberal gains over those of the last two elections. It is a curious but characteristic Tory contention. The Tory considers that his policies have the effect of fundamental law until a vast majority overwhelms him. He thinks minorities should rule so long as he is that minority because, forsooth, wisdom lodges with his inherited privileges. This is the third time the English people have returned a Liberal majority. The fact that it is a coalition does not tell anything for Toryism, because every labor and socialist seat is simply Liberalism, liberal to the point of radicalism, while the Irish Nationalists are more radical than ever were Liberals, in their opposition to Toryism and the Lords. Now the anti-aristocratic element comes back this third time with a clear majority of about 120 members. It should be said that the more temperate Conservative organs acknowledge the defeat as final and mandatory and only advise shuffling for points in the final settlement. Either one of two things may happen. Either the king will be called upon to appoint some 500 Liberal peers so as to swamp the Tory majority in the House of Lords, or, rather than to ask him to do this or to have it done, the Lords will obey the mandate of the people and permit the Liberal anti-veto measure to become law. Of course the king could refuse to appoint the 500 peers and the Lords could refuse to obey the mandate. But that would be revolution much greater than the great constitutional change demanded by depriving the Lords of the power of veto and would result not only in making shorter shrift for the Lords, but in a loss of regard for the throne so great that there would be a strong party immediately in favor of a republic or some other form of government that would remove the power of aristocracy forever from the field of interference with the people's will. The English people have evolved their constitution for the most part and their usual conservative methods will not fail now. One of the first things will be to abolish plural voting—a Tory prerogative that is as undemocratic as the Lords.

Clearing House For Social Information

The American Institute of Social Service has been called "A Clearing House of Civilization." It exists to gather facts about social conditions and the means of improving them, and to give them to all who apply. It is under the direction of Dr. Josiah Strong, and its headquarters are at Astor Place, New York City. It has a staff of expert investigators, an indexed library of books, pamphlets, reports, etc., that cover all the civilized world. It not only gathers the facts, but it collaborates and defines and interprets and offers the results to all who inquire, without money and without price. Of course it costs, and many who ask may help if they wish, but all are invited to apply. It supplies lantern slides and printed information to enable preachers and lecturers to give addresses on social themes. It supplies information for writers to embody in their articles. It loans books and documents for the payment of the postage for the transfer, and will send a lecturer to give a series or a single lecture, where needed. Its whole plan is saturated with the Christian idea and its work is expert and scientific. After one who is interested has put the Encyclopedia of Social Reform and a few good books on his shelf, he can turn to this bureau with confidence that all he wishes to know may be made known.

Temperance Notes

Lloyd George's new Budget has wiped out the deficit created by the holding up of the issue by the Lords and added greatly to the revenue without raising taxes on necessities. The increased liquor tax has served to decrease the amount of liquor drunk, much to the delight of the Chancellor, who is not at all disturbed that it did not bring the anticipated revenue from that source. Britain's drink bill had arisen to the enormous sum of \$25 per capita.

In Belgium the sale of liquor has increased, in the past 15 years, two and one-half times as fast as has the population. At the same time insanity has increased three times as fast, crime five times as fast, suicide six times and poverty eleven times as fast as has population.

Editorial Table Talk

The evangelical Alliance has issued its program for the week of united and universal prayer, January 1 to 8, 1911. The themes are as follows: Sunday, January 1, "The Fatherhood of God"; Monday, January 2, "The World's Approach to God"; Tuesday, January 3, "The Christian Church"; Wednesday, January 4, "Foreign Missions"; Thursday, January 5, "Home Missions"; Friday, January 6, "The Home and the School"; Saturday, January 7, "Government and Religion"; Sunday, January 8, "The Brotherhood of Man." These themes form the topics of our "Daily Altar" page for that week.

* * *

The Alumni Bulletin of the University of Virginia just issued contains an interesting resume of the religious activities of the university. Among the articles are statements by President Alderman regarding the religious ideals of the university, by Professor Kent regarding religious exercises in the university, by Professor Forrest regarding the Cary Memorial School of Biblical History and Literature, and by other members of the faculty and community regarding the churches and other Christian agencies in Charlottesville. The notable place which the Disciples have in this series of religious activities is a matter of congratulation to our people.

* * *

It is a matter of congratulation to the Disciples of Christ everywhere that one of the newly appointed justices of the Supreme Court of the United States is a Disciple. Honorable Joseph Lamar has long been one of the leading members of the Church of Christ in Augusta, Georgia. He married a daughter of W. K. Pendleton, and their home in Augusta has been a delightful place of entertainment for Disciples who were visiting in that city. With "Joe" Lamar on the Supreme Bench, Champ Clark in the Speaker's chair, and so many Disciples in the two branches of Congress, the brotherhood will feel more than ever that politically it is coming to its own.

* * *

January 15, 1911, is Education Day, and among the Disciples of Christ in Illinois it is particularly appropriate that this day should be observed in behalf of Eureka College. The one hundred thousand members of the Christian church in this commonwealth ought to place that institution upon a firm and adequate foundation. It was in 1855 that the charter of Eureka College was secured, and during all the period since the college has rendered effective service to the cause of education and religion in Illinois. The campaign in behalf of an adequate endowment has been carried on with vigor by H. H. Peters and promises to realize all that the friends of the institution have hoped might be accomplished. But such realization will depend entirely upon the final responses to the campaign appeal, which closes with the present college year. All of which ought to make impressive the fact that January 15, 1911, is Education Day.

* * *

The Chicago Campaign of Visitation, organized under the direction of the Cook County Sunday-school Association, was a notable success in many ways. It was not presumed that all the people of Chicago could be visited on a single afternoon, but the visitation which occupied the hours from 2:00 to 4:00 on the afternoon of Saturday, October 8, reached more than 1,800,000 people. The results show that Chicago churches and Sunday-schools are doing splendid work. The most careful estimates indicate that some 946,800 attend church and 283,300 attend Sunday-school. More than 40,000 unplaced church letters were reported to the churches as a result of the visitation. Most of the churches are following up the information secured in this way, and a circular just issued by the association contains a large number of warm endorsements of the plan recounting the value to the ministers of the results secured. The work of visitation was organized and directed by Mr. J. Shreve Durham, a member of Memorial Church of Christ.

* * *

Some time ago the town of Wheaton, northwest of Chicago, set the newspapers talking by proposing a concerted improvement of the architecture of the place. The presence of a common artistic feeling in a small town was the occasion of no little comment. But if Chicago talks about the city beautiful, why should not the village cherish for itself the same ideals? These reflections are prompted

by the receipt of The Village Magazine, a book of pictures to the number of twenty-four, editorials on village improvement to the number of six, and poems on the same theme. This interesting publication has just been issued at Springfield, Ill., by Nicholas Vachel Lindsay. It is not a periodical, being the first and last issue, as it says, but it is a suggestion that the subject of village individuality is worthy of a specific organ. The pictures are in the main sections of a village improvement parade with banners bearing art reform devices of various sorts. The editorials deal with village ideals and the duty of cultivated people who live in the villages to strive to embody these ideals in the common art life of the people. The entire book is done in Mr. Lindsay's own hand, reproduced by the plates. The author will send the magazine to any address upon receipt of six cents for postage.

The Baptist Congress this year was held at Augusta, Georgia, with the Southern Baptists, who had declined to join with the other churches of America in the National Federation. One of the topics discussed at the Congress was "The Relation of Baptists to the Universal Church." Rev. John E. White, of Atlanta, in speaking on this theme, protested against the attitude of suspicion and reserve with which Baptists sometimes regard the efforts being made toward unity. In comparing the Baptists to the elder son in the parable of the prodigal he described them as "a little self righteous in their consciousness of superior fidelity, and indulging in a certain resentment toward those prodigal denominations which had wandered away." He insisted that the four essentials to union are "the acceptance of the Bible as a divine revelation," "the Sonship of Jesus Christ," "the sanctity of the human soul in its fellowship with God," and "the kingdom of heaven as a kingdom of righteousness to be realized on earth." Another speaker said: "We are all for unity—through the other people coming to us. Baptists are here peculiarly inconsistent. We talk liberty of conscience, but will not permit the exercise of that liberty when it leads to convictions other than those at which we have arrived. We emphasize the spiritual, but make the term of admission to our churches ceremonial. If Jesus Christ were alive today he would sweep out of existence our whole petty squabbles about baptism. The political tendency the world over is toward democracy: our religious tendencies, strangely enough, are toward aristocracy."

Important Announcement

THE CHRISTIAN CENTURY is a national religious paper, published by the Disciples of Christ in the interest of Christian unity and the Kingdom of God.

Its circulation is nation-wide and impartially distributed among all the states. Published in Chicago, the ideal point of vantage for surveying and interpreting the religious life of the whole nation, its zone of interest knows no geographical limits, and its purpose is to adequately treat the significant happenings and problems in American life, especially as they relate themselves to the ideals and purposes of the Disciples of Christ.

* * *

While developing and enriching the national character of THE CHRISTIAN CENTURY it is not possible for us to ignore our especial obligation to the state in which the paper is published. It is our state. Its problems are our problems. The Disciples of Illinois constitute our immediate family and make a family's claim upon us.

We wish to render to this state the best service of which we are capable. We desire particularly to serve the cause of Christ in Illinois by printing its significant church news, by interpreting its religious and social life, and by earnestly promoting the ideals of the Disciples of Christ within its borders.

To accomplish this end an auxiliary office of THE NEW CHRISTIAN CENTURY Co. is being established in Springfield, the capital and central city of Illinois, where the news will be gathered and edited and from which intimate point of view the state life will be interpreted.

A definite department of THE CHRISTIAN CENTURY will regularly be devoted to this purpose, under the guidance of a special state editor who will give his entire time to a study of the whole field of Illinois, visiting all the churches, observing and reporting their work, interpreting their activities, and pointing them to ever higher ideals.

* * *

We would ask our readers carefully to distinguish the service we desire to render from that performed by a parish paper or bulleti. We do not wish to pad our pages with matters of mere local interest which, while perfectly proper in their place, are cheapening to a national or state paper and hurtful to the cause,

insofar as they divert attention from matters of larger moment and engage it in trifles.

Nevertheless we will want the news, the real news; and while we are developing a news-discerning sense in our state pastors and reporters we shall not be unduly strict in the enforcement of our editorial ideals. In this matter of religious news the Disciples of Christ are in great need of education—all of us, editors included. And it will be the desire of the state editor of THE CHRISTIAN CENTURY to coöperate with pastors in developing higher conceptions of the things that are worth publicity in an earnest-tempered religious paper.

We speak above of our obligation to Illinois. But our decision to establish a state office arises not alone from a sense of obligation, but from a clear perception of an editorial opportunity. The editors of THE CHRISTIAN CENTURY believe that the most strategic practical problem of our organized church life to-day is the state problem, including as it does the city problem and the village problem.

As it stands now it is clear that unperceived richness of opportunity lies in our state work. It is equally clear that all the denominations, and the Disciples with them, have allowed their state task to become conventionalized, stereotyped. The day is gone when our problem can be longer adequately conceived in terms of establishing new churches and building up denominational strength. New churches yet remain to be established, to be sure, but this is by no means the major or essential function of our state work.

With Chicago at one end of the scale and the village church at the other, what richness and, withal, what urgency of opportunity confronts us!

This is not the time to discuss this opportunity. It can now only be hinted at. The editors of The Christian Century wish to study the problem at both ends and all the way between, in coöperation with their brethren of the entire state; and with this purpose the publishers are establishing the state office at Springfield.

We wish to coöperate very closely with the state missionary board and secretaries, the state Sunday School superintendent, the educational enterprise that centers in Eureka College, the C. W. B. M. organization, and every other agency that works for the Kingdom of God.

We wish especially to secure the coöperation of the pastors of the churches, without whose aid our best plans will come to naught.

In undertaking this work, we misrepresent our sincere purpose if we make on any reader the impression of dogmatism, as if we had already decided upon a positive program which it is our intention vigorously to prosecute. This is contrary to the truth. Our only positive program is one of study, of research, of acquaintance, of counsel with our brethren, of humble prayer that God may use THE CHRISTIAN CENTURY to make Illinois a greater Christian state.

In doing this work for Illinois we believe the value of THE CHRISTIAN CENTURY to our readers in all the states will be enhanced. Their problems are similar to our problems. They will be interested in knowing the men and women of this state, in following the news of this strategic commonwealth, and in learning from our experience how to attack the problems of their own state.

This announcement is made for the purpose of unbosoming our plan to our brethren. The execution of the plan will be begun modestly. With the reassurance that experience gives us and with the coöperation of pastors and church leaders, our activities will widen and deepen until our full plan is in operation.

The state office of THE CHRISTIAN CENTURY will be Room 303, Pierik Bldg., Springfield, where our Illinois correspondents may henceforth address us. It is expected that Mr. Morrison will spend several weeks in Springfield, getting the office under way, and arranging for the appointment of the state editor, whose name will be announced as soon as possible.

CHARLES CLAYTON MORRISON,
HERBERT L. WILLETT,
EDITORS THE CHRISTIAN CENTURY.

Corporate Leadership in Unity

How almost absurd it is to think of trying to Christianize foreign lands and bear to them the brotherhood of man without a unified church at home! The time has come when our church (Episcopal) should take the position of corporate leadership in church unity. We should see to it that we treat others as Christians indeed and in truth. We should count the defaming of the name of another church as one of the greatest sins that could stain our lips. . . . Let us lay aside this pale respectability which so char-

acterizes our church and run the perils that will make our church more virile. Rather than continue in the lines of conventional Christianity, I would run the risk of losing our distinctive character in trying to gain the unity which Jesus Christ meant his church to have.—Bishop Brent of the Philippines.

The Place and Power of Trust

The place and power of trust may profitably be considered in connection with certain suggestions made by the committee that prepared the topics for the prayer-meetings of 1911. "The work of the committee has been influenced, and more or less molded, by the following considerations:

1. A conviction that the spirit of personal testimony ought to be wooed back into the midweek service of the churches.
2. An earnest importunity, coming from many quarters, urging that subjects be chosen which naturally and fairly admit of a larger element of devotional Bible study of a continuous, connected character.
3. A desire to employ the mid-week service as an upper room in the interests of the growing passion for unity among Christians.
4. The conviction that at least now and then through the year the prayer-meeting should be in fact, as well as in name, a prayer-meeting.

Concerning the report which follows, the committee would call especial attention: (1) To the number and character of the subjects calculated to persuade men and women to speak freely in one another's presence of the experiences of their personal religious lives. (2) The two series of well-connected Bible studies, together with extended, and in many instances, numerous Scripture references in connection with other subjects. (3) The group of subjects calculated to cultivate a wholesome spirit of large-mindedness toward our brethren of other communions than our own. (4) The meetings, distributed throughout the year, wherein the churches are to be called to unity in prayer.

Faith is the basis of all success. The prayer-meeting depends upon faith. It would be a good thing in many churches if some one were to propose that the mid-week meeting be discontinued. The faith necessary to make such a meeting worth while could then be discussed and the amount of faith on hand to be used in connection with the meeting could be gauged. No good can come from the assembling of a group of church members every week to complain about the indifference of the rest of the church. Men and women of sense and religion will count it their duty to withhold encouragement from proceedings of that sort. A prayer-meeting, like every other institution, is judged by its fruits. There is nothing sacred about it unless it strengthens faith and widens sympathy.

The spirit of personal testimony is present when disciples are doing something and believe that greater things will be done. The giving of helpful testimony requires honesty and disinterestedness in self-examination. It is not necessary that we announce to the public all our conclusions concerning our strength and weakness; we must select the experiences that will have meaning for others and present them in the prayer-meeting. The judgment we render upon persons and events will reveal what we are better than the experiences we select for the edification of others.

We shall have opportunity during the year to discuss in the mid-week service the work of the local church, Home Missions, Foreign Missions, our debt to five of the great religious communions, and the problem of Christian unity. There will be eight studies in Galatians and eight in the life of Christ. The home church will be greatly benefited by a frank discussion of its place in the community and in the world. The problems of missions are many and difficult. Christian union is not the simple thing Josiah Allen thought it was when he exclaimed, "Why can't they all be Methodists?" Men of all denominations have always stood ready to end the sin of division by a plan of that kind. Every group of the Lord's disciples sees clearly some of the important aspects of Christianity and it is blind to others. Those who trust in God fully will allow the facts to lead them and they will discard opinions and schemes when the facts demand a reformulation of theory. The object of Bible study is growth. The ability to repeat texts, to name the kings of Judah and Israel or the contents of Genesis is of no particular value except as a preliminary to real study. From the prophets who walked with God we must learn of God. This means that our views will undergo change. Have we faith to study the Bible? Or have we so little confidence in God that we are unwilling to let him lead us along paths new to us?

Practicing the Comfort of God

How a Preacher Has Become Prophet and Saint Through Suffering

BY CHARLES CLAYTON MORRISON.

"Now let us go up to the house of the prophet," said Rev. J. H. Goldner to me on Monday afternoon. I was in Cleveland, O.; my work was done; I had preached the day before in the Franklin Circle Church and the Euclid Ave. Church, and had just finished an address on Christian unity to the united Baptist and Disciples Ministers' associations of the city. But as the program of my visit to this city lay in my own mind, the call at the bedside of J. Z. Tyler held a more important place than sermon or address or renewal of friendships, attractive and profitable as I know this last would be.

For some time I had been wanting to pay a visit to this sick-chamber. I have a keen interest in making the personal acquaintance of great souls, and besides, I felt that the church at large should be told what was happening to this leonine preacher who has lain for nearly a dozen years chained to his couch.

An Address Delivered in His Prime.

Vividly have I carried with me the remembrance of an address Mr. Tyler delivered eighteen years ago at a state convention in Iowa. Christian Endeavor was then at its zenith. The Endeavor sermons of a convention were the climactic sessions. J. Z. Tyler had stood with President Francis E. Clark in the forefront of the movement from the start. He had just that year been made the national superintendent of Christian Endeavor for the Disciples. He came to the Des Moines convention and spoke in the University church to a great throng of people. His address was an explosion of optimism. It was volcanic. I do not remember what he said. I only remember the enthusiasm, the challenge, and the thrill of my own heart.

As the reports have been coming to me through the past twelve years, of the serious illness and increasing helplessness of this crusader, I was always smitten with pity that such a fate had overtaken him. And I could not help wondering whether the optimism, the faith, the enthusiasm, of the days of his great strength were equal to the strain of helplessness and pain.

A Clue to His Rich Spiritual Life.

A month ago I found a clue. I received a letter dictated by him in appreciation of an editorial on "The Deeper Thankfulness," which had appeared in *The Christian Century*. The thesis of this editorial was that life's great achievement was in learning from Christ the passive art of accepting one's outward lot in order that one may practice the active art of building up one's soul. Mr. Tyler said in his letter, "I have had the article read to me three times. It expresses my faith."

But I did not know how splendidly the triumph of the inner life over the outer lot had been accomplished until I began to talk with Cleveland people who were in the habit of visiting Mr. Tyler. They told me the ministry of his helplessness was as inspiring as the ministry of his strength. His couch had become a pulpit, and there was prophecy in the whispered words which you had to lean over to hear.

Milestones of Mr. Tyler's Career.

So as Mr. Goldner took me up to "the prophet's house," he reminded me of certain of the outstanding facts in Mr. Tyler's life. He is sixty-two years old. His first pastorate was Richmond, Va., which he entered upon at the age of twenty-four. He held four succeeding pastorates—First Church, Augusta, Ga.; Sterling Place, Brooklyn; Central, Cincinnati, and Euclid Avenue, Cleveland. While in Cincinnati he was elected a trustee of the United Society of Christian Endeavor, and began to be called to all parts of the country to speak in the interest of the vigorous young movement. In 1892 he became pastor of the Euclid Avenue Church, Cleveland, and was appointed national superintendent of Christian Endeavor for the Disciples. He had not gone far in leading the young people until he became convinced that the movement needed an educational basis. He therefore founded the Bethany C. E. Reading Courses and edited a half dozen manuals prepared by representative teachers of

the brotherhood.

His own home became a sort of publishing house. Twenty thousand copies of these manuals were wrapped and sent forth by Mr. and Mrs. Tyler's own hands. With all the mechanics of his unsalaried office devolving upon him, he was indefatigable as pastor of Euclid Avenue Church and responded freely to the call of Endeavor societies and conventions for addresses. It is not hard for one who has ever heard him speak to understand the cause of his breakdown. One address a week like the one I heard him deliver in Des Moines would tax the energies of the average man. But Mr. Tyler was speaking four and six and eight times a week and meeting the every Sunday demands of one of the most cultivated congregations in the land.

Breakdown Through Overstrain.

His nerves gave way. He yielded up his national superintendency; then his church. From nervous exhaustion his ailment developed into paralysis of the slow, creeping kind. First the arms, then the limbs, and now the face and voice were bound.

I found him lying on the couch, dressed, but unable to make a motion, save slowly to turn his eyes in my direction and very slowly to extend his swollen hand a space of, perhaps, six inches. He looked quite like his old self. His hair and mustache are pure white. His face is full, and there was a merry twinkle in his eye as he called me a "heretic" and bade me sit down beside him. His good humor put me at ease at once. I forgot that he was a sick man. I had to listen right carefully to catch his words, and sometimes Mrs. Tyler would have to repeat his sentences to make us understand. He would talk very slowly, taking some time to begin a statement.

He was curious to hear about the ministers' meeting of the forenoon. We told him of the discussion on Christian union. "Many people are confusing Christian union with ecclesiastical uniformity," he said. "There is a wide difference between them. Union, when it

comes, will make a large place for variety in form and belief."

Enthusiastically Loyal to the Disciples.

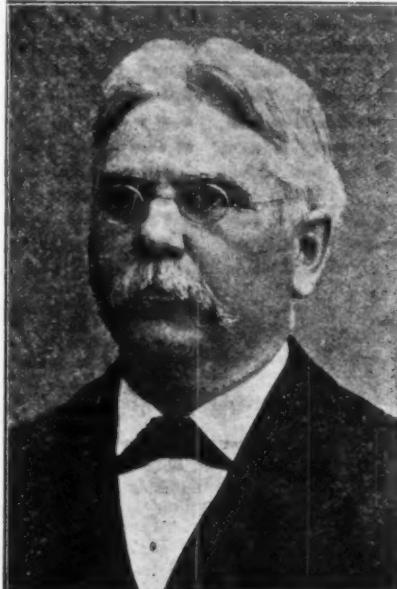
We talked about the Disciples. He asked about many of his brethren personally, about the Topeka convention, about the spirit of unity now moving among us. His heart is all wrapped up in the brotherhood in whose behalf he has given his life. He believes in the mission of the Disciples. He plays with their faults with gentle irony and forgives their foibles. "The Disciples are growing in grace," he said. "They are less bumptious with maturing years, more tolerant, more serious in their plea. Their plea will not be answered by everybody formally uniting with the Disciples, but they are destined to be a great factor in bringing unity about."

I asked him how he regarded Alexander Campbell. "With the greatest admiration," he replied. "Campbell's greatness consisted in meeting a condition of his own time. He did not, however, speak to the deeper, perennial problems of human life. The present world has taken on a new temper and a complexity of social organization that presents problems a man of 50 or 100 years ago could not conceive. The Disciples show their greatness by keeping themselves aware of the real problem and opportunity of their own day, not by continually working over the ideas of the fathers. This I believe the Disciples are coming more and more to see."

Opening Up the Deeper Issues of Life.

Soon our conversation left such themes and we came to talking of the big deep values of the soul's life. We came into this sacred zone of conversation by way of talk about books. I found him marvelously informed. He has read the outstanding books up to the latest ones. With an open-mindedness that would alarm a traditionalist he draws from all fields for his instruction.

He is abreast of the times on Biblical criticism and theology. The philosophers are his friends. I found him reading a volume of Persian philosophy from which he confessed he was receiving real in-



Rev. Joseph Zachary Tyler at 50 years of age.

aspiration. "All the good that is in it, however, is in Christianity," he remarked.

"I believe that every man is a child of God," he went on to say without any question to prompt him. "And it is my faith that God assumes all the obligations involved in fatherhood. This is to me the heart of the Gospel. Religion is primarily a personal relation of the soul to God; afterward as a fruitage it becomes a personal relation to other souls."

Then he told me of a dream he once had. The earth had broken away from the sun and the solar system and went on wandering like a toy balloon, lawless, through space. Its night and day were confused; its heat and cold were thrown into disorder; its gravitation slackened. No man could count on anything. All was anarchistic, incalculable. Various specific attempts were made to restore order within it, but everything failed. At last a strong hand gripped the world and brought it back home to its sun and its system.

"God is the soul's home," he said, and he spoke very simply and slowly. "What we need is a conscious relation to Him. The church is in need of a more conscious relation to Him. Since I have been shut away from my work I have had a chance to think. I could only think—and wait. God is very real and the revelation of Jesus is very precious to me."

I asked if his ideas had undergone much change in the years of his silent thinking. The semblance of a smile seemed to pass across his immobile face as he answered, "When I was a child I spake as a child and thought as a child," and then he added, "Religion is a very simple thing. It grows simpler as I think further into it. It is not so formal a thing as is commonly supposed. It is a spiritual life which expresses itself not so much in the hand of fellowship as in a hand of service."

He seemed to draw the conversation so naturally to himself that I dared to ask by what secret he had been enabled to win the victory over his affliction. It was some moments before he said

anything at all. I began to fear that I had pressed the inquiry too far into his soul. But presently he announced,

"By the secret of Gethsemane!"

And I sat thinking on that until the imagery of our Lord's anguish in the garden filled my mind and I saw how this saint's fellowship with his Master's suffering had given him the victory over his own.

The Interview Becomes a Communion.

From that moment on, the interview became a communion. Our hearts did more talking than our lips. The basis of good fellowship which his resilient sense of humor and a certain youthfulness of spirit provided us at the start, was shifted as we talked, until I felt that I was in the holy place. This man, I thought, has cried out of the depths of his affliction, and God has heard him and delivered him. He who brought comforting ministrations to the stricken during the years of his strength has for these eleven years been learning to accept his own preaching, to practice the comfort of God.

And he has truly found God. His mental grasp on divine things is bold and sure. His heart touch with the Father is sensitive. A great soul has been growing within this immobile body. The soul has triumphed over its body's lot, and is at peace.

After we had gone and Mr. Goldner told me of the almost preternatural goodness of Mrs. Tyler through all the years; of the King's Daughters who make it their work to read in relays to Mr. Tyler every week; of the great love of his children and their tenderness toward him; of the sweet and tender influence of the thought of him in the mind of the church; of the indebtedness that he, Mr. Goldner, acknowledged for sound counsel, and especially for spiritual inspiration—after these things were gone over one of us said,

"What a preacher he would be if he were restored!"

And the other replied,

"Aye, what a preacher!"

An Open Letter Concerning Unity

From the Commission Appointed at the Topeka Convention

TO THE BRETHREN IN CHRIST ASSOCIATED WITH US IN A MOVEMENT TO RESTORE NEW TESTAMENT CHRISTIANITY AND TO PROMOTE THE UNITY OF CHRIST'S FOLLOWERS, EVERYWHERE, GREETING:

DEARLY BELOVED BRETHREN:—At our National Convention in Topeka, Kansas, a Council on Christian Union was formed, as you are aware, to give special emphasis to the imperative need of that unity among the believers in Christ for which he prayed, and also to make known to the religious world in a fraternal way the basis on which we have been seeking to realize such unity, and to solicit from others any additional contribution which they may be able to make toward the solution of this great and pressing problem. The commission appointed by said council to carry out these purposes, together with other brethren equally interested with us whose names are hereto attached, feel, when we came to face the magnitude of the task assigned us and the great interests involved, that it is only by your united prayers with ours that God may grant us freely his wisdom and grace, that we can hope to accomplish any large and enduring results. We are sure that you agree with us in the conviction that it is only as we approach this great and holy undertaking in the spirit of humility and of unselfish devotion to the interests of Christ's kingdom, that we can hope to have divine assistance. We do, therefore, most earnestly recommend that we all search anew our hearts and ask God to help us to put away any purpose or motive which any of us may have cherished which is not in accord with the mind of Christ and with his great desire for the unity of his followers. If, while pleading the cause of unity with our brethren of other religious bodies we have sometimes failed to be sufficiently careful to avoid causes of alienation among our-

selves; if in our zeal for certain truths, as we apprehend them, we have not been sufficiently mindful of the rights and feelings of others who have differed from us; if we have been uncharitable in our judgments of each other and thus have weakened the bond of unity binding us together, ought we not at a time like this, when great opportunities are before us and when great responsibilities are resting upon us, to rise above these weaknesses to which we are all subject, and seek to rekindle on the altar of our hearts the fires of mutual love and of devotion to our Lord whose holy cause we are seeking to advance?

To this end, which seems to us essential for a more aggressive and effective propaganda of the plea for unity in Christian work, we recommend:

(1) That we neglect not to pray fervently for one another and especially for those who for any reason and to any degree, may be estranged from us.

(2) That those having divergent views on current practical questions hold fraternal conferences with the view of harmonizing their differences and agreeing upon some common line of action. In these face-to-face and heart-to-heart conferences we shall be better able to see, eye to eye, than by arguing our differences at long range.

(3) That we abstain from all newspaper controversies in which each other's motives are assailed, and conduct our discussions, when they seem to be necessary, in a judicial and fraternal way, which will lead to greater kindness and confidence.

(4) That we ask our editors and publishers, to whose papers we acknowledge our indebtedness for effective service in advancing all our common interests, to withhold from the pages of their journals all communications the effect of which might be to create ill-feeling and division; and that they lend their great influence to the things which

make for peace and unity among ourselves, to the end that we may more perfectly illustrate the union we are commanding to others.

(5) That all our ministers be urgently and affectionately requested to keep prominently before the churches to which they minister the plea for the unity of God's people, and to cultivate the spirit of unity and of fraternity among themselves and with their religious neighbors, working with them in all matters of common interest so far as they can do so without compromising their own convictions of truth and duty. In this way our ministers and local churches everywhere can aid most effectively the commission in its propaganda in behalf of Christian union.

(6) We would further recommend and urge upon our ministers and churches, the importance of deepening the spirit of reverence and devotion in our lives, and of so conducting the public worship that this spirit shall be manifest in our religious assemblies; and that they earnestly seek, both by teaching and example, to impress upon all who attend the public worship the spiritual value of such quiet and orderly behavior as becometh the house of God, and as is fitting to the recognition of his presence. We are persuaded that this spirit of reverence and devotion has a very vital connection with the cause of unity among ourselves and among others.

(7) That brethren everywhere be steadfast and cease not to teach, preach, obey and glorify Jesus as Lord of all and the only foundation and center of Christian union. "He is our peace." If he be lifted up he will break down every "middle wall of partition" and will draw all men unto himself. If preached and followed fully and in singleness of heart he will create Christian union and will bring the world to believe and worship him. Only in and through him can Christian union be realized.

We feel, dear brethren, that these suggestions and recommendations which we very humbly and prayerfully submit to you, will find a ready response in your hearts and that you will co-operate with the commission in the ways indicated and in all other ways which may commend themselves to your judgment, for the advancement of that cause which lies so near to the heart of our Lord and Saviour.

Since truly praying that God, in his goodness, may endue us all with such fullness

of grace and truth that we may meet worthily the demands of the times in which we live and all the opportunities which are ours, we beg leave to subscribe ourselves.

Your brethren in Christ,

PETER AINSLIE, Chairman,
F. W. BURNHAM, Secretary.

I. J. Spencer, Hill M. Bell,
A. C. Smither, M. M. Davis,
E. M. Bowman, J. H. Garrison.

W. T. Moore,
Members of the Commission.

English Topics

By Leslie W. Morgan

We are having the unusual experience of a second General Election within one calendar year. It is most unusual for a government to stand for so short a period as ten months, and still more unusual for all of these months to fall within the same year. It is doubtful whether the present government would have lasted so long as it has had if not been for the sheathing of swords occasioned by the death of the late king. The combat was nearing a climax when a truce was declared owing to the nation's sorrow. If a satisfactory settlement could have been arrived at by the "conference" composed of four leading representatives from each of the two principal parties, it would have been a striking and pleasant sequel to the reign of the "Peacemaker," but it was not to be. Either the eight chosen men could not personally agree, or they feared their partisans would not agree when the terms of settlement were made known.

Analogous to Denominations.

It is usually true in both religion and politics that the leaders of the various sections are, at heart, nearer together than their followers, but for partisan or denominational reasons, they are as a rule, the greatest hindrance to unity of action. As to which party stands to lose by the fact that arms were stacked for a period of nearly six months, the present general election will alone reveal. Owing to the short memories of most people and the quiet way in which their seemingly deep impressions vanish, it is very possible that the Liberal party would have done better if the election could have followed immediately upon a rejection of some bill of outstanding importance by the House of Lords. There have been, at least, four such rejections during the late and the previous parliament, but half the people have forgotten what they were, and have long since ceased to smart under the insult. As to whether the time allowed for the present campaign is long enough to wake them up again to a sense of the injustice under which they suffer, remains to be seen.

The one pivotal issue of this election is the House of Lords. The Liberals are determined to squash their right of veto, and no wonder. A bill passed by a conservative House of Commons has not been rejected by the House of Lords in the last hundred years. Whereas, Liberal bills passed by overwhelming majorities in the Commons have been thrown out wholesale. If this does not mean government by one house, it practically means what is worse, government by one party. Every issue hangs on this one, so that while no other issue is professedly up for decision, it is understood that if the Liberals are returned a number of bills which have long been waiting passage will be forced through at once, and wrongs, according to their view, which have wanted righting, will at once be righted.

Probably the outstanding issue of this kind is Home Rule for Ireland, as applied to all internal affairs. One of the things that has caused a sharp passage of arms is the fact

that Mr. Redmond has obtained 200,000 dollars from America to promote the Irish cause. The Conservatives have poured scorn upon this and have declared that the campaign is being carried on with foreign money. In the light of the fact that a general election runs into an expense of some fifteen or twenty million dollars, this claim is rather amusing. Mr. Lloyd George has given the best answer to this argument in his taunt that many a lordly house, tottering to its fall, has been underpinned by American money. Not a little use is being made of the evident fact that the Americans are openly in sympathy with the campaign against the dominance of the hereditary House of Lords, and even more satisfaction is taken in the fact that the colonies, in both practice and precept, are of the same mind.

Even a conservative lord himself recently admitted on a public platform, that if we were forming a new nation we would not think of introducing hereditary principles in determining our rulers. One of the surest evidences that the Liberals have the big end of the stick in this fight is the haste with which the Lords have proposed to reform themselves. Both Lord Rosebery and Lord Lansdowne were quickly in the field with suggestions. Lord Newton pungently remarked that one thing seemed to be evident and beyond dispute, and that was that "some of us have got to go."

It is interesting to watch the evolutions in the thought and organization of nations, whether it be England in her step nearer to popular government, or whether it be China consulting for the first time the will of the people.

The Lords' Haste for Reform.

This haste of the House of Lords to reform themselves, above referred to, was pitifully caricatured the other day by Lloyd George, when he represented them as crying, "Don't shoot, we're coming half way down."

You have had an election in America since last I wrote. Personally, I rejoiced at the upheaval. Upheavals are beneficent things. Repeated victories make victors arrogant. I was not at all surprised to hear the election results. It confirms my conclusions from impressions received when in America last year. Probably various causes lead to the results, but I hope the iniquitously high tariff had much to do with it, and that whatever party pledges itself to a strictly downward revision will continue to win until that yoke of bondage is made lighter. Residence for eleven years in a free trade country has made me a thorough free trader. In my opinion the sooner the various nations establish reciprocity in trade the better it will be for both wage earner and capitalist.

But I suspect that my remarks on English politics will be more acceptable to your American readers than my opinions in regard to American affairs, so I must desist.

A Merry Christmas and a Happy New Year to The Christian Century staff, and to all your readers.

The Presbyterians and Immersion

Like a famous ghost it seems that the immersion dogma will not down. We have grown indifferent to its discussion among ourselves, but here it appears from a new quarter. The Chronicle-Telegraph, one of Pittsburgh's best evening papers, carried across its front page in great, black letters these words, "Presbyterians Squelch the Immersion Idea." Riding home in the cars Tuesday evening these words were conspicuous. No little talk has been occasioned.

A few hours ago I received a letter from The Christian Century bearing a clipping from the Chicago Tribune concerning this event. Dr. Morrison desired to find out what was going on over here in this Presbyterian stronghold of the universe. Accordingly I called up two of the leading actors in this recent religious controversy and gathered the following facts.

It seems to be a custom for the General Assembly, upon request, to hand down to the Presbyteries matters for approval or disapproval. The last General Assembly submitted three such overtures for a change in the church's constitution, one of which involved the striking out of the words "by sprinkling or pouring" following the word "baptize" in the regulations for the administration of baptism, thus leaving each one to interpret the word "baptize" for himself. It was evidently not the idea to, thereby, endorse immersion, but only not to seem to ignore it. As a matter of fact Presbyterians have, in actual practice, been immersing candidates, upon request, in many instances, or, in arranging for the immersion elsewhere. The Presbyterians would seem by the reading in the book of rules, as it now stands, to interpret "baptize" as "sprinkling or pouring" only. Their common practice would seem to square with this interpretation.

This request for change came this week before the Pittsburgh Presbytery, an institution which Disciples have reason to remember because of the fact that Thomas Campbell once stood before and defied this body. In that day he was considered a heretic for having invited people of other faiths to join in the communion. When this matter of baptism was presented to the local presbytery, perhaps one hundred and fifty men being present, considerable of an uproar developed. Dr. David Schaff, son of Philip Schaff, of Church History fame, speaking from a scholar's point of view, informed the presbytery that the word "baptize" usually meant immerse in the New Testament. There may have been exceptional cases, the three thousand being an instance. Immersion was the mode generally. He quoted early authorities, such as the Didache, to show that immersion was the early practice. He pleaded for that form because it was scriptural, and because it would make for unity. This would not be a remarkable speech in one of our schools or conventions but it was a remarkable utterance in our Presbytery.

There was another scene, such as has been witnessed a thousand times in the history of the church when some mooted doctrinal question came up for discussion. Men honestly differed. One minister, whom I know personally, and know to honor and love, declared that he could not conscientiously administer immersion and that he would leave the church should he be required to do so. He told me, today, that after mature and careful study, he did not believe that immersion was the New Testament practice and that he was as much opposed to immersing a candidate as I would be to sprinkling one. Other men, less courageous, poured oil on the troubled waters, spoke softly and smoothly, and asked that action might at least not be

hasty. The vote was taken and resulted as the papers announced, in immersion being overruled. It is, therefore, the desire of the local Presbytery to retain the rule as follows: "Baptize by sprinkling or pouring."

I asked Dr. Schaff, in my interview, whether he thought the ultimate practice would be immersion or whether he thought that the matter would be left optional with the candidate to choose among the forms. He answered that he thought it would be left optional. He spoke of the fact that Luther desired immersion, and that Calvin believed it to be the correct form, but of not sufficient importance to insist upon.

What is the significance of the whole incident? Evidently someone, with scholarly traits, is annoyed that the book of rules ignores immersion in its interpretation; a small group of local Presbyterian ministers consider immersion of some importance; at least enough to stand alongside sprinkling and pouring, but the majority will have nothing to do with it. Without doubt they regard the form as of little importance.

It brings to our minds anew that many men honestly differ from us in our interpretation of baptism, and, that a very great number consider the form of baptism as a relatively unimportant matter. The famous "deadlock," my dear Mr. Editor, continues, and we seem to be about as near the solution as we were seventy-five years ago.

Pittsburgh, Pa. JOHN RAY EWENS.

Has An Error Been Committed?

The following communication was written in response to the request of The Christian Century that the religious editors should state for our readers why they had not regarded the Disciples' action at Topeka looking toward Christian union as good news. Doctor Barrett hesitated to make so frank a statement until he was assured that it was the sincere wish of the editors to publish it. We gladly lay his communication before the Disciples and ask for any explanation that any one is able to give.—THE EDITORS.

Rev. Charles Clayton Morrison,
Editor The Christian Century,

My dear brother: In your letter of Nov. 16, you desire to know why *The Herald of Gospel Liberty* had made no reference to, or comment upon, the Topeka Convention, and then you propounded the following questions:

First, "Was it because the officers of the convention did not touch the proper publicity button?"

Answer, Certainly not.

Second, "Was it because the Disciple movement does not seem to possess significance in the religious world beyond its own borders?"

Answer, Not in the least.

Third, "Is it because the Disciple Conventions are not legislative bodies?"

Answer, That fact has no bearing upon the matter at all, so far as the *Herald* is concerned.

The failure of *The Herald of Gospel Liberty* to notice the convention, or to comment upon its work, may be traced largely to certain facts, such as—*First*, There was no studied purpose on my part to neglect the Topeka meet, but I did feel uncertain as to the wisdom of giving it special attention, and for three reasons, as follows:

(1) The disposition of our Disciple brethren to "pitch into" every one who does not see as they see on doctrinal and ecclesiastical questions led me to doubt that any good could come from such comment, and I hesitated.

(2) This hesitation was re-enforced in my own thought by the unfairness your people have shown toward the Christian Church, as represented by *The Herald of Gos-*

pel Liberty. This unfairness was especially manifested toward us in your National Missionary Convention held at Norfolk, Va., three years ago, in which our people were not only unfairly, but badly, misrepresented. Brother Wright, the corresponding secretary, if I remember correctly, claimed in his introductory note to the program issued for that convention, that James O'Kelly was one of the founders and leading spirits in your movements. That claim cannot be true, for James O'Kelly was dead and buried before the Disciple Church had an organic existence. He never heard of the Disciple Church.

(3) My hesitation to offer comment upon the Topeka meeting was further confirmed by reason of the fact that when we appealed to Brother Wright to correct this misrepresentation, he not only did not correct it himself, but we were denied a hearing before your people, and as a consequence I suppose thousands of your people today believe that James O'Kelly was one of your leaders. Only a few days ago a correspondent of one of your papers claimed several of the leading men of the Christian Church, represented by this paper, to be of your people. I suppose this was done in perfect honesty, and for the reason that officials of your people had so proclaimed the fact, and as no correction has been made, it is taken as truth. *But it is not truth!* I challenge any man to produce a line of reliable history showing that James O'Kelly and his associates were leaders in the movement which brought into existence the Disciple Church. We owe your people no harm whatever, but right is right, and I am sure you can readily see how this treatment of our people would make me hesitate to offer comment. If the misrepresentation had been corrected, then I should have felt very differently about the whole matter. Not only was a correction withheld, but we were not allowed to speak for ourselves to your people in defense of historic facts that no man can disprove by reliable data. We therefore feel that our Disciple brethren owe it, not only to us as a people, but to themselves, and the cause of truth as well, to make this correction and so set us right before their people and the public generally.

Second, As to why the religious papers generally neglected the Topeka meeting, it is not for me to say, except so far as I can answer for myself, apart from the facts given above. Take the matter of Christian union, and I should have hesitated to discuss the attitude of the Disciple brethren on that question, and for the reason that I regard it, not as a proposition for real Christian union, except in so far as all other religious bodies are willing to abandon their own cherished ideas and regulations and come over to the Disciple's position, doctrinally speaking, so making all Disciples in an ecclesiastical sense.

Do not misunderstand me. I do not say that your Topeka Manifesto on the union question really meant that, but I do mean to say that my study and observation of the attitude of your people have led me to take as much for granted. You plead for union of all the people of God on the Disciple basis, and therefore I did not regard the Topeka deliverance on union as having practical bearing on the consummation of this most desirable idea. I do not say that the same, or even a similar, thought had weight to induce silence on the part of others, but it occurs to me as a possibility.

In a candid and brotherly spirit you have asked me for answers to your timely questions, and in the same spirit I have spoken, giving you not a morsel of "brotherly indirectness," but the plain and unvarnished truth as I see it; not in any offish spirit, nor yet with any wish to strike back with the purpose to get even, but simply the plain truth as I see it.

Be assured that my frankness is measured in love, that I am not conscious of any bitterness toward our Disciple brethren because of the wrong done to us in the misrepresentation named above. On the other hand, bear in mind that your every success in building up the cause of Christ in the hearts of men and women will bring joy to my heart. I heartily wish you and your people great success in whatever will promote the truth as it is in Jesus, and yet in the face of all of this expressed brotherly kindness, I do wish our Disciple brethren would correct themselves and so set us right in the matter of the O'Kelly misrepresentation. Very sincerely and cordially yours,

J. PRESSLEY BARRETT,
Editor Herald of Gospel Liberty.
Dayton, Ohio.

An Illustration

Over twenty-five years ago, Elisha Y. Pinkerton, of precious memory, narrated to me the following incident: When sojourning in Florida one winter to avoid the rigor of our northern climate, with many other sojourners from different parts of the cold north, who were members of various denominational churches, it was proposed that, as there was no church in the village, all these temporary residents enter into an organization to be known as the United Christian Church and have him, E. Y. Pinkerton, take charge of this union church as its pastor. To this proposal he assented, stipulating that he should be free to open the Word of God and preach and practice only what he found on its pages, without contention or opposition, and that any other preacher who might be called to the pastorate should have the same liberty and limitation. To this all agreed, and the organization was effected under that name. A simple church covenant was adopted, embodying these stipulations and obligations and signatures of members were affixed with the denomination to which each belonged, and all were received on equal terms on their agreements as Christians, regardless of differences on incidental and ritualistic matters. The arrangement was satisfactory to all and the work went on harmoniously during his sojourn with them.

He asked me whether I would accept the pastorate of such a united Christian church with such a stipulation as to the pulpit. Unhesitatingly, I said, "Yes, I would be glad of such an opportunity." If not, why not, with our plea for Christian union?

W. L. HAYDEN.

Indianapolis, Ind.

Save "Greenland's Icy Mountains"

We are not surprised at the wave of disapproval aroused by the suggestion to omit "From Greenland's Icy Mountains" from a mission hymnal of the Protestant Episcopal Church. The life of this grand old hymn, by Reginald Heber, practically coincides with that of the modern missionary movement, and it has been for almost a hundred years a wellspring of inspiration. Though written by an English bishop, it is now affirmed that its language emphasizes "natural rather than revealed religion, apostrophizing mountains and winds and waters." If there ever were capacious criticism, revealing entire lack of poetic appreciation, we find it here. In any event, the supposed extreme heterodoxy of the hymn escaped the critical eye of the devout for nearly a century, and its constant use during this time apparently worked no harm to theology or religion. In thousands of hearts on thousands of occasions it has aroused enthusiasm and consecration. No missionary meeting would seem quite complete without it. Its work is not finished.—*Leslie's Weekly*.

Our Readers' Opinions

What One Pastor is Doing

Editors Christian Century: Your editorials and the comments of readers move me to write a line. I am in heartiest sympathy with the movement to bring about union. I note that there is a fear that there may be a loss of denominational prestige. Perhaps there is even a fear on the part of the correspondent that we might lose denominational prestige. I sincerely hope there is! Unity is not to come about by the absorption by one body of all others. I could not but smile, however, as I read what one of the secretaries said about the calibre of the men in the villages and small towns. They are the men who are up against the real problem, and those who are Christians before they are denominationalists long with an intensity unknown to the city for that unity and union for which the Master so earnestly prayed.

The situation here in Caldwell is like this: We have a town of five thousand and over, rapidly growing. There are seven churches. Four of these only need be reckoned with as real forces—positively. The others are powerful negatives by means of the division they are able to sustain. They act as deterrents, separately, but they can do nothing constructively. They are unable to sustain a ministry.

Ours is the largest and perhaps the wealthiest and most influential congregation and has had till now the largest and best house of worship. A short time ago the Methodists began the construction of a new house which when all complete will cost about \$40,000. They have about 200 members, pay their pastor \$1,800 and no great amount of wealth to back up their enterprise. They were able to raise but a little more than \$4,000 here among themselves and in town. They have borrowed \$20,000 at 8 per cent and now before the house can be finished the workmen have to leave it for lack of funds. The Baptists who are the weakest of the four that may be counted real forces are having a desperate struggle trying to build a \$12,000 to \$13,000 house. The town, being progressive, has spent from \$300,000 to \$400,000 for paving and other improvements this year. It has used sense in its enterprise. They—the business men—view the building of so many buildings for worship as senseless, for the Presbyterians and our people are both talking new buildings for the near future. And really the growth of our work will demand it. That is, it will demand it if our present denominational life is to be continued.

Now I believe the business men are right. It is senseless. It is worse—it is sinful. I have dared to voice my sentiments from the pulpit in just as strong language as this and my people agree. I have been preaching a series of sermons on "Present Day Problems and Scriptural Solutions." I have been applying the ethical teachings of Jesus. One sermon was "The Demand for a United Church in the Face of the Social Crisis." The editor of the Caldwell Daily was present and though not a churchman he reported it at length and wrote an editorial on the subject. The world is ready for such a movement and will have a small place for the Christianity that is more concerned with the propagation of denominationalism than it is with the life of the Spirit. It is being said that there are not enough preachers. There are entirely too many for the use that is being made of them. Perhaps this is the way of providence in bringing about the gracious will of God, that is, elimination of preachers and forcing together of the churches.

In our own way we are trying to bring about a union of our people and the Baptists. We are entering into a campaign of creating a mutual attraction in these bodies. All four of the men occupying the pulpits of the stronger churches are university graduates. We are at present studying social problems, using Rauschenbusch as a basis.

Meanwhile let me congratulate you on the splendid work you are doing. I do not by any means always agree with you but I like you. I like your spirit and your ideals of progress. God speed you. Sincerely,

Caldwell, Idaho. T. J. GOLIGHTLY.

The Logic of the League

To one engaged nearly sixty years in the war against the dragon rum—one who was a veritable young Saul of Tarsus in the hatchet crusade that broke out at Hilsboro and Washington, O., in the fifties—to find in The Christian Century the statement by E. J. Davis concerning the Anti-Saloon League and the Prohibition Party, imposes a duty of conscience. Mr. Davis' second premise in his third syllogism will be first attended to. "The Prohibition Party," he says, "proposes to submit the question to the people." Submit what question? Prohibition? By no means, for the people forty years ago decided that we had gained seventeen states to prohibition, and the new reform party that had restored the union of states then took every vestige of rights concerning the liquor craft from citizens—personal, inherent and all other kind—and the people of these states accepted that verdict and have practiced it ever since. So that no man can deal in liquor till he first goes to Washington for a permit, and that permit is for but one year. Then we all fall equally under prohibition again.

That is to say, the political party that inaugurated the present license system put a scandalous war tax of over eight hundred per cent on spirits at the still, not to mention what the state and the city add on to it, amounting to robbery, and such as never can be a legitimate business.

This nation became prohibition when its citizens gave up all personal rights, and we have had a prohibition government ever since. But while the government is prohibition, the administration is the exact opposite. What the prohibitionist calls for is that the people shall recall their power and put a party in office that will not raise the consumption of liquors from six gallons for every person till it has reached twenty-two gallons, but will carry out the sovereign will of the people, and to do that he must ask for a party not in alliance with the gin mill. That the people and their government are for prohibition is manifest not only from the fact that the citizens have turned over all personal rights to deal in liquor for forty years, but that the Supreme Court has "taken knowledge of the evil effects of drinking," and the "Artman Decision" shows that all license is unconstitutional.

The Antisaloon League rehabilitates the "local option" that was tried and proved inadequate forty years ago. It does not possess one new idea. It does not make war upon the liquor traffic as essentially wrong, but directly upon one phase of it only, the saloon. How opposite to this is the position of the prohibitionist. He declares that a republican government rests upon "the consent of the governed" and that the people knowing what is right will do right. This is the presupposition of organized society.

J. S. HUGHES.

Holland, Mich.

To Study Unity in the Prayer Meeting

Dear Brother Morrison:—The undersigned together with many of the congregation has been reading with care each week the Century's contribution to the subject of Christian Union, especially as related to practice among the Disciples. We are an active church and are becoming very much alive to the faults of our people toward our brethren of other denominations. Your editorial recently on "The Forward Movement Among Disciples," and the answer to a reader regarding baptism and union were suggestive and timely. We are facing the issue squarely here and wish to be led into the truth to practice it. Once we have decided a full fellowship of other Christians is morally and scripturally right our congregation will not hesitate to announce the changed attitude.

To this end I am hoping in our prayer meetings this winter to have a study of the important denominations of Christendom, and follow this with a free and frank consideration of our attitude and the attitude which our plea demands should be assumed toward these denominations and their individual communicants. Why I am writing you is for the following reason: What has been written in the Century has been in reply to definite questions where no chance for elaboration was offered, or in editorials during many months not devoted for the most part to this immediate subject. There has been therefore no grouping of the materials so that a file of the papers may be utilized to advantage in a connected study. What I want to know is whether or not small inexpensive monographs or leaflets can be printed for sale which will contain substantially the Century's discussion of the Disciple-Union question during the past year or more. If such can be done I should like to place them in the hands of our members as a basis of their discussion.

J. L. M.

Appreciates His Paper

I say by all means continue the "Daily Altar." It is full of good things that are uplifting. We also enjoy the Sunday-school lessons by Bro. Willett and the editorials of Bro. Morrison. We take the Cincinnati, Chicago and St. Louis papers, we read all more or less, but we especially enjoy the Century. It is certainly leading the whole brotherhood to a broader vision and gathering the world into union in answer to the Master's prayer that ye all may be one. In the language of another brother, "What a host of saints these—they are called Presbyterians, Baptists, Episcopalians, Congregationalists, Methodists, and Disciples—whatever be their names—all these likewise are our brethren, for they show they have been with Christ. Some may doubt this fellowship but I will not. I feel in my heart their kinship as I feel within me the love of God." This "fellowship in the task," is what we want to cultivate. Wishing you every success in your work and with the compliments of the season, I am, fraternally Cincinnati, O.

S. G. BOYD.

Love gives because it delights in giving. It gives that it may express itself and may bless the recipient. If there be any thought of return it is only the return of love. And that is how God gives.—Alexander MacLaren.

The Book World

THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE, by Edward Scribner Ames. The situation in the intellectual world, as regards the relations of philosophy and religion, is, today, one of decided interest. On the one hand scientific, historical, and philosophical criticism have accomplished their several tasks and the theological systems of an older day have been removed completely from the sphere of intelligent debate. But, on the other hand,—and to the great surprise of many—the destruction of theology has disclosed to the view of the critics a mass of religious material so imbedded in the life history of the race that they cannot avoid the task of analyzing, describing, and interpreting it. In other words, the net result of criticism has been but to refine the theological dross from religion and by so doing to reveal to the curious gaze of the inquirer a new and more complex problem which challenges alike the skill of the scientist, the historian and the philosopher. As a consequence, the intelligent critic of today finds himself compelled by a two-fold obligation of intellectual honesty. Toward theology, in the ordinary sense of the term, his attitude is more decidedly and systematically negative than ever. To him it is demonstrably a relic of a day by-gone and outgrown. Toward the masses of religious phenomena which have been laid bare by the processes of criticism themselves, his attitude is that of a surprised but interested discoverer—for the destruction of the screen of theology has revealed a vista of racial change in which religion is inextricably interwoven with the life of society in every phase of its development. More than this, the discovery that religion is a natural phenomenon has presented a definite challenge to the critic—a challenge which he has not been able nor, apparently, has he desired to decline. As a result there has recently grown up a very considerable body of literature whose subject of consideration has been religion taken in the varied aspects of its natural character and whose method of treatment has been thoroughly critical and objective. Certain of these investigations have been made by candid enquirers thoroughly well trained and equipped but temperamentally indifferent to religion other than as a legitimate subject of specialistic research. Other investigations have been by men who have been both objective in their methods and sympathetic in their attitude to the subject-matter with which they were dealing. Now it is evident that, other things being equal, wherever a critical objective method is combined with a sympathetic attitude toward the subject-matter investigated the results obtained are certain to evince greater insight into the phenomena studied—and therefore to possess more permanent value—than those in which an indifference to the subject-matter is evident. Such an investigation combining a critical objective method with a sympathetic attitude toward the subject matter is the one now before us. We shall find, accordingly, that it is peculiarly well-fitted to the issues of the times and that it voices the very nest spirit of objective methods and of religious interest.

Taking the volume as a whole—Professor Ames' book is—as every scientific enquiry should be—most suggestive and stimulating. It brings the reader into vital contact with the subject-matter, lays bare its complexity, opens up broad and interesting views, and challenges independent judgment at every step. It does not aim at finality and in so doing commends itself the more to one's mind. For nowadays worthful books are instruments of investigation, not mere standards of authority. We ask of authors that they have something to say and that

they say it: we are little concerned that they do not say the last word, for it has been painfully borne in upon us by contrary experiences that there is no last word to anything.

Professor Ames undertakes his enquiry into the complexities of religion not in the interest of the philosophy of religion or of the history of religion but in that of the psychology of religion. In developing this interest he lays his foundations deeply and well in the broad issues of a social psychology which makes the understanding of the earlier racial experiences of religion the necessary and appropriate introduction to the study and estimate of its more individual and current phases. Thus—and apart from his historical and methodological introduction—Professor Ames investigates first, The Origin of Religion in the Race. Under this head he examines in a progressive, constructive manner (a) the determining impulses in primitive religion, (b) custom and taboo, (c) ceremonials and magic, (d) spirits, (e) sacrifice, (f) prayer, (g) mythology, (h) the development of religion. Building upon the results obtained in this preliminary enquiry, the author proceeds in his next section to treat of The Rise of Religion in the Individual. Here he reviews and brings into correlation with his central conception of religion the psychology (a) of religion and childhood, (b) of religion and adolescence, (c) of normal religious development, (d) of conversion. Lastly, he focuses his cumulative results in a most suggestive analysis of The Place of Religion in the Experience of the Individual and of Society. Here he comes into concrete touch with the following questions: (a) religion as involving the entire psychical life, (b) ideas and religious experience, (c) feeling and religious experience, (d) the psychology of religious experience and inspiration, (e) non-religious persons, (f) the psychology of religious sects, (g) the religious consciousness in relation to democracy and science.

In his historical introduction Professor Ames presents a brief but satisfactory account of the development of interest in the psychology of religious experience. In his methodological prospectus he definitely commits himself to the point of view of functional psychology. His presupposition, therefore, as to the nature of mental life, is that it is a functional adjustment—and in higher forms the determining factor in the adjustment—of the developing organism to its environment. Cast into terms of religious experience this conception involves the working hypothesis that religion also is a method of the adaptation of human life to its environment. Now having presupposed this much the further problem remains to make this hypothesis through a careful and adequate examination of the materials furnished by religious facts, to define the precise character of religion, and to determine its position amid the forces of social life. With these problems, as we have seen, Professor Ames concerns himself in the body of his book.

The essential principle of religion, according to Professor Ames—as I understand him—is that it exhibits social life in constant process of bringing its activities, interests, and aims to a unity of control. In religion the ultimate focus and control center of life is to be found. It is of the essence of social life and inseparable from it. It is social life—in significant unity. As social organizations develop or decay the various forms of religion which are their natural expression also undergo development or decay. But, on the other hand, even as social life throughout its myriad forms has integrated its gains into a connected development, so

too religion has maintained a unity of development despite its variant forms. Religion is thus as permanent as society. Again, religion is ever the focal center of social life. Whatever is of abiding significance in social life—be it what it may—ultimately takes on religious quality and becomes a dominating agent in that life. The 'spirits' of the savage, the gods of the nations, the one God of the highest religions are, one and all of them interpretations of man's environment in terms of man's significant social needs as these have been developed, refined, and universalized through the progress of the race.

To such a view of religion no separation is to be made between the sacred and the secular—for the sacred is but the integrated unity of the secular forces of life, and the secular but the analyzed diversity of the sacred. Nor, again, is any separation to be made between the natural and the supernatural; God is the immanent world-process defined pragmatically through the development of human ideals. And it would seem that to this view—at least in principle—the psychology of religion, taken in the broad sweep of its anthropological, historical, and introspective aspects, inevitably leads.

Such, then, is Professor Ames' Psychology of Religious Experience—a broad, thorough-going, sympathetic but objective investigation of the religious life taken as a race-fact. It is not an apologetic of religion in the ordinary sense of the word: it is something much better—something which serves the interests of religion far beyond the powers of apologetic, viz., it is an understanding of religion as a necessary expression of human life focalizing in itself the dynamic, instrumental ideals of the race. Points for debate the volume certainly furnishes even to those who find themselves in close agreement with its viewpoint, method, and results. These points the reader will readily discover for himself as it is one of the many excellencies of the book that Professor Ames is thoroughly frank. To debate them, in other than a most hurried and unsatisfactory manner, within the limits of a brief review would be impossible.

As a text-book Professor Ames' volume will be found very satisfactory. Indeed I have already found it to be so. It is clear, compact, thorough, and objective. One must agree or disagree. No shirking of the issue is possible. This in itself is invaluable for those who desire to develop in their students sound and well-balanced ideas on such an important topic as religion. (Boston and New York: Houghton Mifflin Company. Pp. 428. \$2.50.)—S. F. MAC LENNAN, in the Psychological Review.

A Little Nonsense

Why Men are Deceivers.—They were arguing about the alleged inborn strain of deceitfulness in woman, and she retaliated by citing the instances of men deceiving their wives.

"I suppose," said he, "that you hold that a man should never deceive his wife."

"Oh, no," she smiled back at him; "I shouldn't go so far as that. How would it be possible for the average man to get a wife if he didn't deceive her?"—Lippincott's.

An Awkward Age.—Teacher—"How old are you, Bobby?"

Bobby—"Aw, maw says I'm too young to eat the things I like, and too old to cry when I don't get them."—Chicago News.

A Fixture.—"That's a beautiful girl you have in your store," said the man acquaintance. "I've seen her in the window several days as I passed."

Rainier of the Last Frontier

CHAPTER VIII.

"A Reluctant Captain."

Toward the end of Rainier's first month as stevedore he found himself hurrying as usual from his shack to the dock one morning and as usual resolutely crowding the whole subject of army nurses out of his mind as a preparation for the day's work. His heart did double duty as he reached the wharves and his eyes rested upon a cheerful group of Americans. It was evidently a picnic party of officers and nurses. The ladies, four in number, were in purest white, the officers, also four in number, were in Khaki and armed only with lunch baskets and parasols.

Both Miss Royce and Miss Carroll were in the group and to the jealous eyes of Rainier the party seemed terribly sufficient unto itself.

Rainier turned to the edge of the dock, not without noticing that one of the officers was his pet aversion, the doctor. Here he found an addition to his native pilot and engineer, Captain Wyse, himself.

The captain was purely a man of affairs, a routine worker of middle life, stumpy in figure, snappy in speech, careless in dress and a useful servant of Uncle Sam.

"That hospital crowd," he indicated them with a careless hand, "Want to kill time over in Guimaras. As soon as you can get ready tow the tank boat over to that limestone cliff across the strait. You'll find the best spring water in the country coming out close to the beach line. They'll go over with you in the launch. While you are filling up the tank boat they can land and get in their picnic. But don't wait for them when you're ready to come back. Herd 'em on and get in here by five o'clock. The El Cano will take General Hughes to Cebu tomorrow and we'll need that fresh water for her tonight. Understand?"

"I think so, Captain. How do I make connection with the spring?"

"There are some extra lengths of pipe over on that flat boat. Monte will go over with you and connect up."

The quartermaster hurried off, lifted his hat to the waiting picnickers, motioned them toward the launch and disappeared in his office.

Rainier debated within himself, as the party approached the launch, as to whether he should assist them into the vessel, for the tide was going out and the hull of the launch lay several feet below the dock.

But his eye fell upon the physician, and he turned with aversion to the native wheelman and waved him to the task instead. With his face toward the river he felt the boat rock as the party came out of the sunlight of the dock and ducked, with much laughter and small talk, in under the dirty canvas top. As they settled in the stern seats a sentence or two came to him at the wheel.

"What a charming adventure. How splendid of you to plan it, Doctor Sevier."

"Pure selfishness, I assure you, Miss Royce."

"Hope we don't suffer from mal-de-mer."

"Sevier will be glad to attend you in the event unless all signs fail," chimed in a second masculine voice rather peevishly.

Rainier was in a chaos of rebellious thought. To act as a sort of hired man and tow a woman of beauty and charm over to a leafy tete-a-tete with a man whom he was now convinced was dangerous and unclean,

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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was an aggravation both to his pride and conscience.

A native was squatting on the dock awaiting his order to cast off. He gave the signal and was soon chugging down the mouth of the river and entering the blue shimmer of the strait, while behind him splashed the blunt bow of the tank boat with Monte, the native machinist, seated somnolently against its gasoline pump.

It was as hot as Irish anger along the docks, but once past the shipping and headed toward the limestone cliff showing white in the green palms of Guimaras, and a cool breeze swept beneath the launch's awning.

In half an hour the native wheelman could point out the exact point where the water supply awaited tapping, and Rainier soon after swung his launch up as close to the Guimaras beach as he dared.

A bamboo staging ran out into the sea from the spring, carrying an inch pipe from the end of which flowed a forceful little stream of fresh water losing itself in the salty strait. As he directed his assistants in anchoring the tank boat so as to make a connection possible he was addressed for the first time by a voice from the passengers.

It was not the voice of Doctor Sevier, but evidently another physician, for his shoulder straps said as much as Rainier turned toward him.

"Put us ashore first, my man," came a rather impatient sentence. "These ladies can't sit here while you connect up."

Rainier removed his sombrero and bowed graciously, his eyes ignoring the physician and resting upon the ladies.

"I am sure, ladies," he said, "that you will pardon a minute's delay. We will land you before we make our connection with the spring, but we must anchor the scow first. The tide will cause us a good deal of trouble if we are careless now."

His voice was the first intimation apparently that the party had as to his identity.

The group stared in silence as he turned his attention back to the flat. He had caught the tribute of a look from Miss Royce, and with a strange elation he swung his little flotilla about, anchored the flat properly and then moved his launch slowly within twenty feet of the picturesque beach.

He smiled as he directed his pilot and engineer to transport the ladies to shore and in a trice they were standing in shallow water with their trousers rolled up to mid thigh, their hands forming a "cat's cradle" for the first shrinking nurse. Amid much shrill expostulation and many basso encouragements he saw the ladies, the officers and their alluring impedimenta splashed safely to shore without mishap.

He then went wistfully on with his monotonous task of filling up the tank boat with spring water.

It was good water. Rainier drank it gratefully after his weeks with Iloilo's mosquito breeding rain water.

In an hour the scow had been adjusted, the connection made and the exasperatingly

slow stream of water was gurgling into the big zinc tank.

Rainier wiped the sweat from his face and straightened up with a sigh, looking shoreward as he did so.

As the picnickers disappeared, around a little point he fancied he caught the glimpse of a white frock. But it soon vanished and left only the heat, the drowsy assistants and the quiet gurgle of the pipe line.

An hour more and Monte was fast asleep on the tank boat, the engineer had gone ashore on a quest (so he said) for a drink of "tuba," and the pilot was snoring in the stern of the launch. The water had made four inches in the tank.

Rainier seated himself in the bow of the launch, ostensibly studying the beach, but in reality carrying on a mental debate. Here are a few sample flashes of the erstwhile correspondent's "flow of consciousness."

"When do I counter on the doctor?

"What makes my head turn a double summersault whenever I think of Miss Royce? Wonder where they have gone to spread that lunch? Could there be any danger of an insurgent ambush on this little island? Why didn't I think to bring a revolver?

"I can't sit here much longer. I have got to follow up that crowd even if I get into trouble for it. I've half a mind to toot the whistle and break up their tete-a-tete. Miss Royce is certainly a wonderful little woman, if her face is any indication. I'll have to put that doctor where he belongs for her sake. He has her confoundedly interested in him."

At noon he gloomily arose, awakened his sleepers and ate a fruit lunch with them. As they threw the last banana skins back into the shallows he found himself unable longer to resist the impulse to spy upon his erstwhile passengers.

"Take me ashore," he said.

The two men carried him to the beach.

"Any insurgents around?" he asked in Spanish, studying their mahogany faces as he put the question.

Monte smiled and shook his head. But the pilot spread out his brown hands in a gesture that, combined with his shrug, told Rainier plainly enough that insurrectos were not to be mapped as here or there, but were to be accepted as an ever present possibility.

Nevertheless he motioned the men back to the boats and walked carelessly along the shore line to the edge of the coconut palms. He had no plan save to pass the little point where he had last caught a flutter of white, in the hope of seeing the charming girl who was beginning to monopolize his interest to the exclusion of all else.

He soon crunched his way through the gravel to the little promontory and searched it in vain with eager eyes. But a path came down its side to the beach and after a moment's hesitation he turned into it and found himself walking directly away from the beach up through a ravine which here parted the bold hills. The little path twisting upward under a glorious green roof of overhanging palms and catalpas was too inviting to be other than the choice of his passengers of the morning, and he expected at every turn to hear sounds betokening the presence of the strollers.

(To be continued.)

The heaviest rudder ever known, a 100-ton affair, has been built for the new trans-Atlantic liner Olympia.

**"Grampas."**

My grampa, when it's Chris'mas, he
Comes to our house the day before,
An' Chris'mas mornin' him an' me
Gets all my toys down on th' floor,
An' he winds up my engine men
An' makes my train go 'round the track,
An' helps me march my soldier men
An' shows me 'bout my jumping jack.
An' ever'thing I say I know
'Bout Santa Claus he says it's so.

My grampa he don't ever care
How much I rumple up his clo'es
Or muss his whiskers or his hair—
He says 'at such things only shows
'At boys is boys, an' has to play
An' be as glad as they can be—
An' ever' time it's Chris'mas Day,
W'y he comes here to play with me,
An' ma, one time, she kind o' smiled,
An' said, "Which one o' you's the child?"

My grampa always understands
Just what I mean an' how I feel
When I don't want to wash my hands
Before I sit down to a meal.
An' ma, she laughs at him an' says
"A man of his age ought to know
'Bout raisin' children—anyways,
He really musn't spoil me so."
An' once I ast her, when he's gone,
"Is grampas boys with whiskers on?"
—Wilbur D. Nesbit, in Harper's Magazine.

What Might Have Been

By Sydney Dayre.

"O, dear! dear!"

Margaret sat reading a letter, the dismay which gradually spread over her face deepening, at the end, into blank despair.

"What is it?" asked her friend Lou, who was just entering the room. "Is that from your home? No trouble there, I hope."

"Trouble enough for me—although I ought not to say exactly that. Nothing serious, only—O Lou—" with a wail, "I'm not to go with you."

"You—don't mean it!" Lou's face matched that of her friend in its expression of dismay. "After all our splendid plans. Why, Marg—do go on and tell."

"Mother has been rather poorly for some time, but not so as to cause us special anxiety. Perhaps we ought to have been anxious, for she never thinks of herself—it's always the rest of us. Well, there is a fear of more trouble for her—only a fear, as yet—but there has been talk of her going to a sanitarium, and mother says no, she cannot bear the thought of being away from home, especially in summer, which is the lovely time with us. So father writes pretty positively that I must go home and make things easy for mother, because my Aunt Emily, who has been helping her for some time, has to go somewhere else."

Lou dropped into a seat, asking in a faint voice: "No appeal?"

"None. And, Lou, I ought not to think of appeal. You know it yourself."

"I suppose so. When?"

"I must go tomorrow. Mother will come on to Millville and meet me there to stay for a day or two with one of her sisters. It will be an enjoyable little trip for her."

"And then you go home?"

"Yes, to settle down for the summer."

In the train, on one of the hot, dusty days which sometimes come with the early summer, Margaret for awhile gave herself up to keenest realization of the disappointment which had come to her, allowing herself a little indulgence in the discontent against which she had striven.

"Among the thousands of girls who are going for good times this summer I am the one chosen out for disappointment. To have to give up so much—when I have been looking forward to it for months!"

It is not to be wondered at that Margaret felt herself aggrieved. A journey with her best school friend to the Thousand Islands, where other friends were to join them, boating, fishing, all the delights belonging with such an outing. With free rein given to thought, a feeling almost of rebellion arose in her heart.

"I think it might have been ordered otherwise—yes, I do. The first time I've ever had a chance of such a journey. I've always been tied at home by one thing or another—sometimes couldn't be spared, sometimes nobody to go with, or it was the money. Always something. And now, when for just this one time everything seemed to fit in—"

It was a relief to give up, to cease for a short time the fight against rebellious feeling, and for hours she gazed persistently on the dark side of this most unlooked-for disappointment.

At one of the stopping places on the road newsboys came into the car carrying extras. In the absorption in her own trouble Margaret at first paid no heed to them, but a little later her eye casually fell on the headlines of one of the papers held in the hand of a person near her.

"Collision—terrible accident on the S. & C. Road. Thirteen killed and twenty wounded—some seriously." The few usually unsatisfactory particulars followed.

All at once her senses were on the alert.

"Why—that is the road mother was to come on—" With a voice trembling in the newborn fear she borrowed the paper and

"Midnight, and All is Well!"

Our ship was tossed upon a stormy sea;
The crew despaired; we thought that death
was near.

Two holy men to Jesus made their plea,
Then "Love divine" relieved our grief and
fear;
Throughout the ship was heard the joyful
bell,
The sailors cried: "Midnight, and all is
well!"

My spirit roamed in darkness! Jesus came!
And through the night I heard his blessed
voice;

Again I called upon his holy name,
And angels bade my bleeding heart rejoice.
Then, freed at last from sin's enthralling
spell,
My spirit cried: "Midnight, and all is well!"

When dews of death are moist upon my brow,
And earthly hopes are drifting far away,
Be near, my Savior! comfort me as now
With visions fair of thine eternal day;
Then dying lips thy sacred love may tell,
Again the cry: "Midnight, and all is well!"

—Martha A. Kidder, in *The Chisholmian*.
Asbury Park, N. J.

read. "Yes, it must be the very train on which she would come." In her agitation and alarm Margaret sought such particulars as could be given her.

Yes, there had been trouble, but it was probably exaggerated. They would reach Millville in about an hour, when more could be learned.

And for the longest hour in her life Margaret forced herself to sit quietly, crushing back the impulse to cry out her dread and misery.

If this thing—this fearful thing—had come to her and hers! It had come to others, why not to them? In that scene of suffering and death was laid up sorrow unspeakable for many—was she to be among them? Other thoughts smote upon her. She had believed, before this, that she was in trouble. O, if only she might be forgiven the thoughts of her rebellious heart—if only spared what she feared. That dear home to which she had so hated to return—if only she might still be welcomed to its peace and happiness, to take her old place among its sweet duties—to be far more than ever before, a help and comforter.

And now—this possible horror. In sick misery she turned from the picture of what might lie in long-drawn-out years in a changed home.

In the station at last reached she was at once in the confusion incident to quickly succeeding arrivals of friends of those on the wrecked train. A relief train with doctors and nurses had been sent, and now there was nothing to do but wait for its return with its load of misery. As she wandered about, unable to keep still, she came face to face with her aunt.

"O my dear! Don't be too much distressed. We must hope for the best—there were many on the train who were not hurt, you know, so—but the tears in her eyes seemed to contradict her comforting words.

They were puked and hustled amid officials and friends full of the heartbreak of dread as at length each one sought in fear and trembling the information which must bring joy or despair. After what seemed hours of anguish the two made their way to a little group in which some of the uninjured were ministering to the more slightly hurt.

The faces of the reclining figures were all unfamiliar, and as Margaret turned to one who was bending over a sufferer she heard her name spoken.

"Margaret! You here?"

It was mother's dear eyes which looked into her own and mother's hands were leading her to a seat as, with the sudden transition from deadly fear to blessed relief all her strength was gone.—The Northwestern Christian Advocate.

By religion I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the dominion of material things and sets their feet in a purer and simpler region.—Arthur Christopher Benson.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JANUARY 1. (NEW YEAR'S DAY.)

Theme for the Day.—The Beginning of the Year.

Scripture.—This month shall be unto you the beginning of the month: it shall be the first month of the year to you. Ex. 12:2.

The eyes of Jehovah thy God are always upon the land, from the beginning of the year even unto the end of the year. Deut. 11:12.

Thereat once more he moved about, and clomb
Ev'en to the highest he could climb, and saw,
Straining his eyes beneath an arch of hand,
Or thought he saw, the speck that bare the King,
Down that long water opening on the deep
Somewhere far off, pass on and on, and go
From less to less and vanish into light.
And the new sun rose bringing the new year.
—Tennyson ("The Passing of Arthur").

Prayer.—Our Father who art in heaven, we have seen the old year leave us and vanish into the past. Upon us there has risen the light and promise of the new year. We open our hands to receive it as Thy gift to us. Its pages are unstained as yet. Its message is wholly one of courage, good cheer and expectancy. We would enter upon its work with high resolve. We can make it the best of our lives by Thy help. Nor is there anything Thou dost so much desire for us. We make our covenant with Thee, dear Father, on this first of its days. Keep Thine eye upon us till the end. For Jesus' sake—Amen.

SUNDAY, JANUARY 1.

Theme for the Day.—The Fatherhood of God.

Scripture.—Our Father who art in heaven, hallowed be Thy name. Matt. 6:9.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named. Eph. 3:14, 15.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame.
—Oliver Wendell Holmes ("Omnipresence").

Prayer.—It is our joy, good Father, that on this first day of the new year we can lift to Thee our voices as children who have found peace in Thy care and love. We utter the prayer our Savior has taught us, and in its words we find the expression of faith in Thee which brings us comfort and strength. May the worship of all the saints this day be worthy of Thee and of our holy faith. And may the message of Thy fatherhood and love reach all men, and make them children of the divine family. Amen.

MONDAY, JANUARY 2.

Theme for the Day.—The World's Approach to God.

Scripture.—The kingdom of the world is become the kingdom of our Lord, and of his Christ. Rev. 11:15.

He will judge the people with righteousness and the poor with justice. The mountains shall bring peace to the people, and the hills, in righteousness. Psalm 72:2, 3.

In that day shall there be upon the bells of the horses, Holy unto Jehovah. Zech 14:20.

For him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.
The heavenly dew shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish,
And shake like Lebanon.

—James Montgomery ("The Lord's Anointed").

Prayer.—For all the signs that the world is expectant of the better day of brotherhood and love, we praise Thee, gracious God. Out of the limitations and suspicions of the past mankind is emerging to fraternity and good will. We would consecrate ourselves more fully to the cause of justice, mercy and the good of all men. And the evidences of a truer devotion to the welfare of humanity we accept as the token of the world's approach to God in the spirit of Jesus Christ our Lord. Amen.

TUESDAY, JANUARY 3.

Theme for the Day.—The Christian Church.

Scripture.—Upon this rock will I build my church, and the gates of Hades shall not prevail against it. Matt. 16:18.

Even as Christ also loved the church, and gave himself up for it. Eph. 5:25.

The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word;
From heaven he came and sought her,
To be his holy bride;
With his own blood he bought her,
And for her life he died.
—Samuel J. Stone ("The Church").

Prayer.—Out of the centuries Thy church has come to us, O Lord. Many have been the conflicts and the distresses through which she has passed. Yet in all the world there is not her equal in earnestness, consecration, courage and hope. In spite of all her faults and mistakes, in spite of the unfaithfulness and indifference of many who call themselves her children, she remains undismayed and victorious. May she ever faithfully and joyfully proclaim Christ and his gospel, and labor for the honor of God and the regeneration of mankind. Amen.

WEDNESDAY, JANUARY 4.

Theme for the Day.—Foreign Missions.

Scripture.—Go ye therefore, and make disciples of all the nations. Matt. 28:19.

For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

And how shall they hear without a preacher; and how shall they preach except they be sent? Rom. 10:14, 15.

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners now confessing,
The gospel call obey,
And seek the Savior's blessing—
A nation in a day.

—Samuel F. Smith ("The Morning Light").

Prayer.—Our Father, we have heard the great command of our Lord, and our hearts are stirred with the prospect it opens before us. Many other voices are lifted to urge

on the mighty work of world-wide evangelization in our time. We would respond with all joy and readiness of mind. We would give ourselves to this high enterprise, and our time and money cannot be lacking when once we have devoted our own lives. For our missionaries we pray that they may have wisdom in meeting and winning men to Christ, and for a new consecration of the church to this great task, in Christ's name. Amen.

THURSDAY, JANUARY 5.

Theme for the Day.—The American Mission Field.

Scriptures.—They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Isa. 61:4.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. Isa. 52:7.

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
—Dr. March ("The Laborers are Few").

Prayer.—Lord we praise Thee that out from the threshold of Thy house there issues the river of divine grace, which refreshes and makes beautiful the waste places of the world. We thank Thee that the agencies of the kingdom of God are so rapidly finding their way to all parts of our land. We crave a share in this good work. We would not forget the foreign populations of our cities, the new towns so rapidly springing into being on the frontiers of our nation, nor the neglected places in country and in city. In all these may we unite to send the gospel of the grace of God. Amen.

FRIDAY, JANUARY 6.

Theme for the Day.—Home and School.

Scripture.—For I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice. Gen. 18:19.

The fear of Jehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding. Prov. 9:10.

So genial was the hearth;
And on the right hand of the hearth he saw Philip, the slighted suitor of old times,
Stout, rosy, with his babe across his knees;
And on the left hand of the hearth he saw The mother glancing often toward her babe,
But turning now and then to speak with him,
Her son, who stood beside her tall and strong,
And saying that which pleased him, for he smiled.

—Tennyson ("Enoch Arden").

Prayer.—Our Father, from whom every family on earth and in heaven is named, we praise Thee that the life of the home is so widely revered and so worthily enjoyed. In spite of the influences that tend to loosen the bonds of domestic affection and fidelity, we are grateful for the deepening sense of loyalty to these holy relations on which our homes are built. Save them, we beseech Thee, from the foes that would despoil them, from intemperance, evil passion and selfishness. Bless our schools of every grade and order, and may the culture they provide prove a basis for the love of God and of man. Amen.

(Continued on page 20.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section II.

Beginnings of Prophetic Work

1. PROPHETS IN OTHER NATIONS THAN ISRAEL.

The order of prophets was not confined to Israel. In most nations of antiquity there were men who discharged the functions of priests, augurs, soothsayers and prophets. Particularly was this true among the Semitic peoples to whom Israel was closely related. These men, both in Israel and other lands, may be divided roughly into three classes, though it is not always possible to keep the distinction clear. 1. There were first the diviners or fortune-tellers. To such men fell the duties of divining, giving oracles, and offering counsel in the emergencies of life to individuals or communities. They were supposed to have access to the divine will through certain rites which they performed. Among these were the inspection of the livers of sacrificial animals, to read in their markings the mind of deity; the shaking of arrows; the converse with teraphim (Ezek. 21:21); the watching of the movements of water in a divining cup (Gen. 44:2, 5); the responses by means of colors in a sacred stone (Urim, I Sam. 28:6); the casting of lots (I Sam. 14:41, 42); and the various forms of spiritism practiced in antiquity (I Sam. 28:3). Among the Assyrians and other nations dreams and oracles of other sorts, were understood to convey the divine will to men. Such direction was sought by the kings upon all important occasions. These crude appeals to the divine will Israel shared at first with its neighbors. It was understood that a seer could locate lost articles for a reward (I Sam. 9:5-10). Ahab summoned the prophets to inquire for him the outcome of his expedition against Ramoth Gilead (I Kings 22:5). The two forms of divining which were considered permissible in Israel were the Urim and the lot. Properly used, they were restricted to priestly service. 2. There were also prophets of the wild, ecstatic type, who wrought themselves into frenzy by music or violent movements of the body or shouting. The conduct of the prophets of Baal at Mt. Carmel was characteristic of this order of men (I Kings 18:26, 28). The modern dervish in Mohammedan and other eastern lands is an example of the same low order of prophecy. Something of this nature was seen in the bands of enthusiasts who roamed about in Israel in early times. They used the simple musical instruments of their age, and by their wild and ecstatic conduct exercised a compelling, almost hypnotic influence even upon people of much more ordered and unemotional sort (I Sam. 10:5-13; 19:20-24). When Saul met the prophets he was drawn irresistibly into their circle, and to the astonishment of all joined in their frenzied dances. The low esteem in which this kind of prophets were popularly held in Israel is shown by the disdain expressed in such terms as "this mad fellow" (2 Kings 9:11), and the impatience of men of other classes at the reproofs given by such eccentric re-

ligionists (1 Kings 20:35-43). 3. A third variety of prophets, more closely related to the greater prophetic teachers of Israel, is found among other nations. The Old Testament recognizes in Balash a foreigner who was nevertheless gifted with true prophetic powers of divining and interpreting the will of God. He was brought by the king of Moab from the distant east, and was promised a large fee for his services in putting a ban or curse on Israel (Num. 22:2-7). From Egypt also there came evidences that on occasion men of the common classes spoke out fearlessly against the oppression of the rulers with much the same passion which characterized an Amos or a Micah. Yet all such instances from other peoples fall far short of the moral insight and religious fervor which are to be found among the Hebrew prophets.

2. THE TERMS USED TO DESCRIBE PROPHETIC WORK

The word which is translated "prophet" in the Old Testament signifies "one who speaks," or "utters" a message. There seems to inhere in it the sense of proclaiming in behalf of another. The prophet was therefore a commissioned speaker or preacher. In the Hebrew mind a prophet was one who made known the will of Jehovah. He was no mere mouthpiece of deity, speaking forth oracles which he did not understand. He was rather an interpreter of God's purpose, who by intelligent comprehension of the divine program was enabled to speak with authority to his people regarding the errors into which the individual and society were betrayed, and of the method by which the good will of God might be realized. At times the message was like a "burden" upon the prophets, urging them on with divine comprehension. But they were never mechanically controlled. They were free men, to speak or to remain silent, and they recognized the clear distinction between their own wills and the divine ideals of which they were the revealers. They spoke of their preaching as the "vision," "oracle," or "word" of Jehovah. By this they meant to express their conviction that the message they made known was from God. They had paid the price of long and earnest meditation upon the divine purposes for their generation, and felt no hesitance in beginning their preaching with such expressions as "Thus saith Jehovah," and "The Word of the Lord." They drew freely upon their own experience and the life of the nation for illustrations of their message. They used past, present and future events to enforce their teaching. They employed their own individual vocabulary, point of view and knowledge of conditions to make clear their meaning to the people. They were dependent upon the ordinary means of information for whatever knowledge they possessed. But the measure of moral insight and religious urgency to which they attained as students in the school of God, made them competent to lead the people to fuller comprehension of moral and religious obligations. They were not infallible teachers, for they

could utter only the truth they understood and felt to be the lesson for the times. Sometimes the prophets of our age corrected and simplified the partial and imperfect views of their predecessors. But in the measure of their capacity and openness of mind the greatest prophets were led by the spirit of God, and gradually lifted the nation to higher levels of faith and conduct.

3. THE RELATION OF PREDICTION TO PROPHECY

The view that the essence of the work of the prophet was the prediction of the future is an error. It is not justified by the work of the prophets nor by the history of the Word. The prophets made use of the future, as they did of the past and the present, in illustrating and enforcing their preaching. But prediction was only a small part of their work, and in fact entered but little into the ministry of the greater prophets. It will be part of the task of these studies to give full value to the unusual and startling activities of the prophets, such as prediction and the performance of words of power. But the more closely the student observes their ministry, the more he is impressed with the human elements of conviction, devotion, self-forgetfulness, reforming zeal, patience and optimism which characterize their labors. Prediction and marvel were only incidents of their lives. Their serious and consistent concern was the religious education of the nation, and its gradual elevation in thought and life, not by means of the supernatural and marvelous, but by the steady pressure of public instruction. It is a misfortune that the word "prophesy," which both in the Bible and in our English speech signifies "preaching" should have been narrowed in certain usages to the mere circle of prediction. To use it with this limited meaning is to lose its richest and most fundamental value.

4. THE METHODS OF THE PROPHETS.

It is evident that the work of the prophets was not limited to prediction, nor to the utterance of the divine will in a mechanical manner, as if they were the instruments of divine dictation. Nor are the results of prophetic activity to be attributed to the genius of these religious teachers. This term fails entirely to explain the power which they exercised. Rather were they men who were concerned to impart to the people of their times the will of God as they understood it and it is the insistent claim of the Old Testament that the prophets whom it names and whose work it describes were guided in some true sense by the divine will. In imparting their messages to the people they made use of various methods. They commonly preached, wherever they could gain a hearing, and the books that bear the names of the greater prophets are for the most part collections of sermons, or public addresses. Sometimes they wrote out or dictated their oracles, especially in times where they could not speak in person (Jer. 30:1-36:1f). They also

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

wrote letters containing similar warnings and exhortations (Jer. 29:1; 2 Chron. 21:12). For purposes of illustration and enforcement they made use of symbolic names and actions, which attracted public attention, and made clearer their meaning, all these facts will be made clear as the studies proceed.

5. THE RELATION OF THE PROPHET TO HIS TIME.

It follows from what has been said that the prophets were primarily concerned with their own age and people. They were not living and preaching for the future, save in an indirect way. Their task lay in the present. They labored to create nobler ideals of individual, domestic and social life. They taught that righteousness was the quality most of all to be approved in character. Upon the nature of God as personal, concerned with the welfare of Israel, yet world-wide in power and love, holy and faithful to his covenants, they laid supreme emphasis, and, withal, they looked forward to better days, when the will of God should be realized more fully, when good should prevail and evil be overcome. This hope gradually took form as the expectation of a golden or messianic age to come, and became more definite through the centuries. But the prophets usually thought of this better time as near at hand, and to be realized through the arousal of the nation to nobler aims and efforts in their own times. Thus all the work of the prophets was related closely to the conditions of the age in which they lived. They were identified with the various social classes and political parties of their day. It is obvious that any adequate knowledge of the work of the prophets must rest upon competent acquaintance with the circumstances in which they moved, and the social and political conditions by which they were environed.

FOLLOWING STUDIES.

The third and fourth sections of this series will relate to the work of Moses, the first great prophet in Israel. The work of Samuel and his successors in the prophetic office will follow in chronological order. From the point now reached each study will be grouped about a definite portion of Scripture as a text for special study.

TOPICS FOR SPECIAL STUDY, REPORTS OR PAPERS.

1. The Prophets of Other Nations: Comparison with the Hebrew Prophets, Likenesses and Contrasts.
2. The Character of Balaam: a Comparison

of Balaam and Mohammed.

3. The Place of Prediction in the Work of the Prophets.

4. The Methods of Instruction Employed by the Prophets.

5. The Relation of the Work of the Prophets to the History of Their Times.

QUESTIONS.

1. In what other nations than Israel were prophets found?

2. What was the business of diviners, and what methods did they use?

3. How would you describe the character and value of such prophets as those Saul met?

4. Does the Old Testament recognize any cases of true prophecy outside of Israel?

5. What seems to be the meaning of the word "prophet"?

6. What terms were used to describe the character and message of the prophets?

7. To what extent was a prophet free to use his own abilities in his work of preaching?

8. To what extent were the prophets authoritative and infallible teachers?

9. What would you regard as a satisfactory definition of a prophet?

10. What is to be said of the common impression that prophecy is chiefly the prediction of future events?

11. What place did prediction and miracle have in the work of the great prophets?

12. Is it possible to say that the secret of the prophetic success was to be found in their religious genius?

13. What methods did they employ in their work of instruction?

14. How did they illustrate and enforce their messages?

15. What great ideas did they emphasize in their preaching?

16. What qualities did they ascribe to Jehovah?

17. What was the nature of their hope for the future?

18. How was the prophet related to the conditions of his own age?

LITERATURE.

On the general nature of prophecy and the work of the prophets consult the introductions and early chapters of such works as W. R. Smith, "Prophets of Israel;" A. F. Kirkpatrick, "Doctrine of the Prophets;" C. H. Cornhill, "The Prophets of Israel;" R. L. Ottley, "The Religion of Israel;" H. L. Willett, "The Prophets of Israel." R. L. Ottley's "The Hebrew Prophets." Also the articles on "Prophets" and "Prophecy" in the encyclopedias and Bible dictionaries.

rowing and distressed, and finally, through his rugged loyalty to his Father's will—even to the bearing of the cross. His ideals have lived and grown through all the subsequent centuries. His interpretation of life has been the salvation of unnumbered souls. He is going on to conquer the world not with sword and cannon, but with love.

The world yet has need and if we would learn the deep graces of our Christian faith, if we would yet achieve in our own life to some extent those things which made Jesus the world's Savior, we have but to follow his example—to lose our lives such as we are able to see with mortal eyes, such as the world treasures and seeks by short-sightedness to maintain in that larger life of self-forgetfulness, service and love, in which men are taught to value those abiding qualities of soul and spirit which make us only a little lower than the angels.

The Christian Endeavor Situation

A frank statement as to the Christian Endeavor situation among us is needed at the present time. A Christian Endeavor board was created at the Topeka convention to propagate the work of Christian Endeavor among us. We have had a National Superintendent for some years. He has never received a salary, but has freely devoted much time to this important work. The expenses, such as stenographer, printing, postage, etc., have been met by small appropriations by our National Boards. These appropriations, however, have in some instances been hard to obtain, as some of the boards have felt that this work did not lie within their special province. The result has been that scarcely enough of an appropriation has been made to carry on the needed correspondence and publish an annual report. We are confronted, therefore, with the question whether the Christian Endeavor idea is worth propagating among us. Shall we go on with it, or shall we abandon any effort to push it in our own brotherhood? Every day letters come to our National Superintendent inquiring how to organize societies, the best plans of work, etc. We have made rapid advance in this work until the Disciples now occupy second place, and it is believed that if we had a complete report of all our societies we would occupy first place. The Presbyterians spend from \$5,000 to \$10,000 annually in propagating the work of Christian Endeavor among their churches. They have two men devoting their entire time to the work. We have been spending from \$200 to \$500 a year to propagate it among our churches, barely enough to cover stenographic expenses. Is not Christian Endeavor worth more to us than this?

At the Topeka convention one of three courses seemed open. Either one of our National Boards might take the work and push it, or we could abandon the project entirely, or create a board to advance the work. After a careful conference of leading workers this last seemed the only practical plan. So it was adopted and so the board was created to push the work of Christian Endeavor among us. This board was created to push the work of Christian Endeavor among us. This board consists of Mrs. H. B. Brown, of Valparaiso, Ind.; W. E. M. Hackelman, Indianapolis; C. J. Sharp, of Hammond, Ind.; C. G. Kindred and Austin Hunter, of Chicago, together with the National Superintendent, Claude E. Hill, of Valparaiso. The funds for this work must come from the Christian Endeavor societies themselves. No large contributions are asked from any of the societies, but if each society will send in from one to five dollars a year the work can be carried on effectively. Is it asking too much that every so-

Christian Endeavor Lesson

BY W. D. ENDRES

Topic January 8—Blessed—To Bless. Gen. 12:1, 2; Ps. 107: 1-3.

To the selfish person, the short-sighted person—and short-sightedness is one form of selfishness—the form in which our subject stated does not seem to express the truth. Indeed, the greater portion of the world has rejected this philosophy of life, and proceeded on the theory that the sure road to comfort and satisfaction is for every one to keep all he has and take all he can get. Such was the underlying life philosophy of Alexander the Great, of Caesar, and of Napoleon. It is a true characterization, of most of the big financiers of our own day. It is also true of modern business, the short measurements and over prices and false statements, which are so widely practiced in retailing merchandise today. The graftor in politics is but an example of this philosophy carried one step farther. So also the attorney who will allow the opportunity of financial gain to enter between him and his client. The same might be said of the physician and his fee, and of the teacher or the minister and his salary.

But experience and observation when made with a large perspective contradict this theory and confirm the truth as stated in the

subject, viz., it is blessed to bless. Jesus said that he that seeketh his life shall lose it. And over and over has the world's experience proved the truth of his statement. Was this not notably true of Caesar and Napoleon—a fact which Napoleon himself in later life lamented. The Dead Sea illustrates the thought. It receives enormous quantities of fresh water every year from the Jordan and the other smaller streams which enter it, but there is no outlet to this inland sea save the evaporation due to the scorching sun of the desert. Its quantity of salt is ten times greater than that of the Atlantic or Pacific oceans, no form of life can survive in it, and even the margin of land approaching the water's edge for a long distance back is perfectly barren of any form of life, either animal or vegetable.

Jesus also said that he that looseth his life for my sake shall find it, and Paul also reminds his hearers of Jesus' teaching that it is more blessed to give than to receive. Indeed, is not Jesus' own life the most brilliant example of this, that the world has ever seen? His was ever a life of giving—through his words of wisdom, through his deeds of service to the unfortunate, through acts of kindness and sympathy to the sor-

society have fellowship in this? It is believed that the real work of Christian Endeavor has been handicapped by putting too many things upon it. The purpose of Christian Endeavor is to train young people to be efficient church workers. They should be encouraged to make their missionary contributions through the church rather than as societies. Almost every National Board has exploited the Christian Endeavor societies. One board receives annually about \$18,000 from the societies as such. Appeals of all kinds for help are made to the Endeavor societies. It is almost a wonder that some of these societies live at all with the multiplicity of objects they are asked to nurse and support. Every young Christian should be trained and encouraged in missionary giving, but he should do it, not merely as an Endeavorer, but as a member of the church and through the church. The Endeavor Society is intended to train him in efficiency as a church member.

The Christian Endeavor Board will do all it can to direct the Endeavor work along the lines of its real mission. An active propaganda of Christian Endeavor will yield gratifying results. There is great need of literature, rallies, etc., which will demand the expenditure of money. The first year will be the hardest. Let every Christian Endeavor society rally to the support of this work this year, and send an offering at once to our National Superintendent, Claude E. Hill, Valparaiso, Ind.

Chicago.
AUSTIN HUNTER,
President of the Board.

Continue the Daily Altar

I have just finished reading the Daily Altar, which has been so helpful to me. Prayer has been a stumbling block for me, but the Daily Altar has divided the waters. I have gone across dry shod and found God's table of love on the other shore, laden with every instruction for good works and a Christian life. To pray one wants to talk to God as a child does to its parents. A prayer should not be a wading through of mechanically framed words which always takes the spirituality out of a prayer. But our words should be from the simplicity of our hearts, without deceit, in full faith that we are talking with him we really and truly believe in; then prayer is easy and oh, how helpful, in both states of man's sorrow or joy.

I apprehend if Dr. Willett will put the first year of The Daily Altar in book form, it will find a great sale; and then continue that page in the Century.

H. P.

I certainly hope you will continue the "Daily Altar." What we need as a people is a higher spiritual life, and there is nothing so conducive to that, as a training in devotion. It educates the mind and heart. The great forward movement advocated by The Christian Century appeals more to me than I can express and I think you are doing a great work for time and eternity. Please put me down for a book as soon as it is published.

MISS ELLA M. GARNETT.

Dear Brother Willett: We enjoy very much your Daily Altar. Wife is in delicate health but she calls for the "Daily Altar" before she goes to sleep and I often read it several times. Your California brother, J. DURHAM, Irvington.

It would be a great disappointment to me should the Daily Altar be discontinued, for nothing in the Century except the discussion on the Sunday-school and the editorial is so much appreciated by me. I hope it will continue as one of the lights of that great, grand and inspiring paper, that is illuminating so many homes. The Christian Century is sane, scientific, and sensible, being an

exception among religious papers. Very truly, L. M. PENNOCK, Plainview, Texas.

I am glad to be among those that have a voice to tell of the appreciation of Doctor Willett's "The Daily Altar." Many of the thoughts come again and again during the day—guiding thoughts are they to me. Most assuredly we all need just such a helpful, beautiful and inspiring page in The Christian Century.

ETHEL BOWLES.
Chicago.

Dear Bro. Willett—We do enjoy your "Daily Altar." My wife is very sick and she calls for the "Daily Altar" for our evening devotions by her bedside. I think they are very fine. Others of the family need them.

J. D. DURHAM.

Irvington, Cal.

Lafayette, Indiana

Lafayette is a growing city of 2,500 people, located on the banks of the Wabash River in central western Indiana, and the county seat of Tippecanoe county. A Christian church has been located here for many years, but it has never grown to the strength and prominence befitting the field. It has had its ups and downs, but mostly it has been



Rev. Freeman L. Petitt.

down. Today, however, there are signs that a favorable change is at hand.

One of the drawbacks has been the house of worship and its location. It is an old-fashioned box building entirely inadequate to the needs of a modern church, and it is located adjacent to the depot and beside the tracks of the Monon railroad, about the noisiest position that could be found in the city. During the summer when the windows are open, the passing of a train makes it necessary for the preacher or the soloist to suspend sermon or song until the people can hear. But today plans are forming for the sale of the old property, the purchase of a lot and the erection of a new house.

Domestic Dissensions Hinder Progress.

Another thing in the way of the development of the church here has been the fact that on account of jangling voices in the councils of the congregation, a number of good men have held themselves aloof from its affairs. Today some of those men are awake to the opportunities and are taking a hand in the affairs of the church and supporting it loyally. There are others to be enlisted more fully and there are some good indications that they will yet get into line.

The young minister is Freeman L. Petitt. He has been here a year and a half and is just getting well and promisingly into the work. He is a good man for the field. He is well-equipped. After graduating from Cotner University he spent two years in Yale. He is a good student, keeps abreast of the times in all matters of general interest, and is an excellent speaker. He is held in high esteem by his fellow ministers and is secretary of the city ministerial association. His neighboring ministers speak of him in most appreciative terms.

Pastor Attracts Young Men.

Then, too, Mr. Petitt has a decided ability to attract young men. His church is remarkable for the number of young men in it and associated with it. It is easy to see why this is. The minister is continually doing something to help some young man. The young men have come to look upon him as their best friend.

It is especially fortunate that such a man should fill a pulpit within the shadow of Purdue University, an institution with an attendance of 2,000 young men. This university is Indiana's state college of agriculture and the mechanical arts. It is one of the largest and best equipped institutions of the kind in the entire country. There are in attendance about 200 young men from Disciple homes and there should be here for their good a well equipped and active church. It is the writer's conviction that if Mr. Petitt can remain with the work five years longer, it will be in a flourishing condition.

A Strategic Point for Indiana.

The development of this church is of special interest to the churches throughout the state. The work is especially worthy the consideration of our men of wealth. Some rich Disciple in Indiana could render a valuable service to his Lord, by contributing a few thousand dollars for a new Christian church in Lafayette. It is really a disgrace that a wealthy people, like the Disciples of Indiana, should not have a suitable church in this great educational center.

There are some fine men in this church. Among them are the elders, M. B. Morgan, S. J. Ellis and E. E. Detwiler. Then there are W. G. Thomas, the Sunday-school superintendent, H. J. Sopher, the secretary of the city Y. M. C. A. and others.

Miss Una Dell Berry, of national repute as an evangelistic singer, lives here and, when at home, is a great factor in the life of this church.

The present leader of the church music is Mr. Byron Burditt who is also a singing evangelist who has served with John L. Brandt, W. J. Lhamon and others.

The Sunday-school is a growing factor. It is now well organized and by the opening of the new year will be a Front Rank school.

H. D. WILLIAMS.

University Place Church, Champaign, Ill.

A determined and systematic effort is being made by the Church of Christ at the University of Illinois to cope with the problem of the religious life of the young men and women from our church homes who are in attendance at the school. The Illinois Christian Missionary Society, after careful investigation, has determined to aid in this work by supplying two student workers who give half time to the religious needs of the young people. Already one of these workers has been found and is proving most effective—Miss Mildred Seyster, a Junior in the University, a leader among the young women, member of Y. W. C. A. cabinet, and an energetic, consecrated Christian woman. We hope soon to have an equally effective work, led by a capable young man among the university men.

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Church Life

A men's brotherhood is in process of organization at Monomouth, Ill.

Thomas Wallace, of Canton, Mo., has just concluded a meeting at Maywood, Mo.

L. I. Mercer has been conducting a meeting at Lancaster, O., with thirty-seven additions.

J. J. Tisdall, for five years pastor of the Crawford Road Church, Cleveland, O., has resigned.

Forty were added to the church at Salem, O., recently in a meeting held by the pastor, M. I. Grable.

The reports given at the annual meeting of First Church, Long Beach, Cal., show its affairs to be in a prosperous condition.

An eighteen nights' meeting at Greensburg, Kan., closed recently with thirteen additions to the church.

Richard Martin held a series of meetings at Sweetwater and Gainesville, Tex., assisting Ernest C. Mobley, the pastor.

The Vincennes, Ind., church is discussing the suggestion of holding a vesper service instead of the evening service.

J. W. Gresham, for two years pastor at Arcadia, Kan., will remove soon to Siloam Springs, Ark.

An exchange informs us that J. A. Lord, editor of the *Christian Standard*, has accepted a call to a church in Oregon.

J. K. Shellenberger, field secretary of the Men's Brotherhood, has organized a brotherhood at East Side Church, Lincoln, Neb.

B. W. Tate, pastor at Homer, Ill., for the past year, has accepted a call to First Church, Pontiac, Ill., beginning there Dec. 18.

Henry C Schwan, the pastor at Wooster, Ohio, has resigned his pastorate there. Mr. Schwan has not yet decided on his new field.

Central Church, Wichita, Kan., where Walter Scott Priest ministers, has joined the living link class in the board of ministerial relief.

D. D. MacDonald, who has been preaching at Clarksville, Pa., while attending Hiram College, has accepted the pastorate at North Fairfield, Ohio.

A meeting has just closed at Ames, Ia., with fifty-seven additions. The meeting was conducted by the pastor, John T. Hauser, assisted by Charles E. McVay, song evangelist.

Ira L. Parvin, for some time pastor at Sterling, Ill., has accepted the pastorate at Auburn, N. Y., and begins there the first of the year.

The Ames, Iowa, meeting closed last Sunday. The pastor, John Houser, did the preaching and Charles E. McVay led the singing.

N. S. Franklin, formerly pastor at Princeton, Kan., who has been supplying the pulpit at Ashland, Kan., has accepted the call of the congregation to remain there permanently.

A union evangelistic meeting will begin on Jan. 8, in Urichsville, O. This is first time such a campaign has been attempted in this community.

Oliver Cook will take the work of the churches at Elk City and Lafontaine, Kan., while taking care of his invalid father at Fredonia, Kan.

Lee Ferguson, pastor at Prosser, Wash., reports the church at that place in a prosperous condition. Mr. Ferguson believes in developing the quality of church life as well as the quantity.

The Men's League of Memorial Church, Chicago, gave its quarterly dinner on Dec. 20. After the dinner an address was given by State's Attorney J. E. Wayman on "Graft and Grafters."

A new church has been organized in Oklahoma City, Okla., as a result of the meetings held there by Charles Reign Scoville. At last report there have been over 1,500 additions.

Evangelistic services are being held at First Church, Akron, Ohio, following the Union Biederwolf meetings. Sixty have been added to the membership through the two meetings.

Claire L. Waite is in a successful meeting at Sugar Grove, Wis. Up to the present time there have been forty-seven additions, forty-one by confession, and the meeting still continues.

Ben N. Mitchell, pastor of the Union Avenue Church, Litchfield, Ill., has tendered his resignation to take effect Jan. 1, having accepted the pastorate of the Compton Heights Church, St. Louis.

The Sunday-school of South Broadway Church, Denver, Colo., had an attendance of 403 the first Sunday in December, and all the classes are working to bring it up to the 500 mark on Christmas day.

The term just closing has been the most satisfactory in the history of Hiram College. The enrollment is 10 per cent larger than ever before and a large number are planning to enter for the winter term, beginning Jan. 3.

The congregation at Marietta, Okla., will dedicate a new church on Jan. 8. The building is of gray brick and with lot and equipment has cost about \$10,000. This pastorate is now vacant, and is a fine field for a good work.

A series of meetings will begin on Dec. 29 at Mason City, Iowa. Special prayer services

are being held preparatory to the meeting to deepen the devotion and interest of the members. R. L. Brown and Mr. McKinney will assist the pastor in these services.

At the annual meeting of the church at Beatrice, Neb., the report of the pastor, J. E. Davis, showed that the membership had reached 1,502. The church has raised \$10,000 from various sources during the past year and is in a flourishing condition.

Everett Hollingsworth, pastor of the church at Fitzgerald, Ga., reports an opening for a first-class watchmaker and engraver, who will bring his own tools: also for a bright young lawyer, if honest and a prohibitionist; members of the Christian church preferred. Growing town, ideal climate, very healthy.

At the annual meeting of First Church, Dixon, Ill., the reports made indicate a better condition of church life, both financially and spiritually, than for several years. Advanced steps were taken during the year in missionary and benevolent policy. A revival is planned to begin Jan. 8.

The pastor of the church at Fitzgerald, Ga., a growing town of 6,000, in an ideal climate, reports a good opening for a man with small capital to deal in building material; also an exceptionally good opportunity for an osteopathic physician. Address, Everett Hollingsworth, 403 N. Main St., Fitzgerald, Ga.

After a successful pastorate of five years at Kalispell, Montana, Harold H. Griffis has resigned to accept a call to Missoula, Montana. The pulpit at Missoula was recently vacated by W. H. Bagby, who has gone to the West Side Church of San Francisco. Mr. Griffis will begin work in his new field January 1.

Large audiences marked C. W. B. M. day at First Church, South Bend, Ind., on Dec. 11. The pastor, G. W. Henry, spoke on woman's work in the cause of missions and outlined the scope of the work carried on by the C. W. B. M. in America and abroad. The offering was the largest in the history of the society's annual services.

On a recent Sunday the church at Litchfield, Ill., devoted its services to the cause of missions. The pastor, Ben. N. Mitchell, preached an interesting sermon on the missionary career of Paul, the Apostle, and likened it to the missionary zeal of the Christian Woman's Board of Missions. The Sunday-school had an attendance of 407 on this date.

The church at Ashtabula, O., celebrated its eighteenth anniversary on Dec. 11, with a home-coming service. Large audiences were present at the services and the Sunday-school had a record-breaking attendance of 610. In his address, S. G. Buckner, the pastor, brought out the fact that the church is just beginning and not closing its history, as its prosperity, vigor and optimism see signs of growth.

Professor D. R. Dungan, of Drake University, was given a testimonial by the faculty of the university last Thursday evening in the form of an evening's exercises in his honor. Doctor Dungan has been granted a retiring allowance for the rest of his life and resigns his professorship to devote the remainder of his years to literary and kindred labors. The exercises were held in the great auditorium and were attended by a large convocation.

Central Church, Warren, Ohio, where F. N. Calvin ministers, planned a unique and unselfish affair in a "Giving" entertainment on Dec. 22. The members of the congregation were invited to bring whatever their hearts prompted them to give, and this was afterwards distributed to deserving people in the town by a committee appointed for that purpose.

pose. This is the true Christmas spirit—not merely to give pleasure to those near us, but to remember those who are in real need of cheer and comfort.

The church at Beaumont, Texas, through its Woman's Missionary Society, recently became a Living Link.

The church at Wellington, Kan., through its Woman's Missionary Society, has also recently become a Living Link. L. T. Faulders is their pastor.

After a successful pastorate of two years at Dorchester, Neb., Floyd A. Bash has accepted the unanimous call of the church at Sheridan, Wyo., and begins there in January.

Robert Pegrum, of Washington Avenue Church, Golden, Col., has accepted a call to the church at New Windsor, Col., and expects to begin his work there on January 1.

The Church, through its Woman's Missionary Society, at Mt. Sterling, Ky., has recently become a Living Link in the work of the Christian Woman's Board of Missions. This decision was made at a recent jubilee rally. H. D. Clark is their pastor.

W. J. Lhamon is preaching at Fort Wayne, Ind., in a follow-up meeting, after the Chapman-Alexander campaign. Earl M. Todd, the pastor there, says that there will be some permanent results from Mr. Chapman's work. He believes these results would have been greater if the "social note" had been struck more often and more clearly.

The University of Chicago has invited the Chicago ministerial associations to a lecture by Dr. Hume, a noted missionary, at 10:30, Monday, January 16, after which an informal luncheon will be served the guests of the occasion at the Quadrangle Club. Disciple ministers will make note of this as their program for that day.

The Daily Altar

(Continued from page 15.)

SATURDAY, JANUARY 7.

Theme for the Day.—Government and Politics.

Scripture.—Oh let the nations be glad and sing for joy; for thou wilt judge the peoples with equity, and govern the nations upon earth. Psalm 67:4.

I will also make thine officers peace and thine executors righteousness. Isa. 60:17.

And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? Mic. 6:8.

When wilt Thou save the people?

O God of mercy, when?

Not kings and lords, but nations.

Not thrones and crowns, but men.

Flow'rs of Thy heart, O God, are they;

Let them not pass like weeds away,

Their heritage a sunless day,

God, save the people.

—E. Elliott ("When Wilt Thou Save the People")?

Prayer.—O God of nations, we rejoice that the world is awakening to a new and more vivid sense of Thy universal reign. We are uplifted in spirit at the signs of a truer sense of obligation toward the public life and welfare. We pray that the principles of good will, courtesy and frankness which are prized in the relations of individuals may become the ideals of communities and nations as well. We invoke Thy blessing upon all peoples and races. Take out of our hearts any prejudice against any by reason of color or race. And may peace prevail, through the gospel of Christ Jesus our Lord. Amen.

A four weeks' meeting has just closed at Cantril, Iowa, with twenty-six occasions, two-thirds of whom are men. Christian ideals are greatly enhanced in the minds of the business men of the town. Paul E. Wright, of New Bloomfield, Mo., did most of the preaching. Mrs. J. N. Stonebreaker was chorus leader and soloist, and Mrs. J. E. Harrison, pianist. H. B. Robison, of Christian University, Canton, Mo., is the minister.

The church at Colfax, Ill., closed a three weeks' meeting, Sunday, Dec. 18. The preaching was done by J. H. Gilliland, of Bloomington. The interest in the meeting was good from the very beginning. This was due to the fact that Mr. Gilliland's splendid record and great ability was known to the community before his coming, and from the time he was announced people generally planned to hear him through a series. The pastor, George R. Southgate, speaks in glowing terms of Mr. Gilliland's preaching.

C. B. Kessinger, president of the official board of the First Church at Vincennes, Ind., made a Christmas present to the church last Sunday of a \$6,500 parsonage adjoining the church and in course of construction. The preacher, E. F. Daugherty, will occupy it about Feb. 1, rent free and it is a Christmas greeting to him of \$400 increase in salary. In the same service on the pastor's call the congregation used ten minutes in wiping out an incidental deficit of \$700 that was standing before he came to the work.

Mr. and Mrs. C. A. MacDonald have concluded a successful meeting at Massillon, O., with H. E. Stafford, the pastor there. Much good has been accomplished among the young people, a thousand children being present at a special service held for them. During a pastorate of a year and a half, Mr. Stafford has organized a men's brotherhood which now has an enrolment of 140, and a class of forty boy scouts. The offering of the Sunday-school alone was sufficient to pay the expenses of the meeting.

Professor Charles Otis Whitman, head of the Department of Zoology, died December 6, and was buried from Mandel Hall at the university. He was one of the most noted scholars in the field of his chosen science, and had made important contributions to the experimental side of the evolutionary problem.

A large addition to Ryerson Physical Laboratory is under construction. It will increase the facilities of that already important section of the university by at least one-half. It extends northward from Ryerson in the direction of the Botany building.

The departure of Professor George E. Vincent from the University of Chicago to accept the presidency of the University of Minnesota occasions a regrettable loss to the teaching force of the university. Professor Vincent has been one of the most popular and successful teachers and administrators in the university. He has been in wide demand as a public speaker, and has held a position in the life of the university second only to the president. His opportunities at Minnesota will be very great, and the regrets of the Chicago community at the loss to the university are mingled with congratulations to him and the institution to which he goes.

The announcement that Mr. John D. Rockefeller, the founder of the university, has made the institution a Christmas gift of \$10,000,000 came as an astonishing piece of good news at the convocation last week. This is the largest gift ever made to any university in the world. Mr. Rockefeller's contributions to the university now amount to \$34,500,000, nearly three-quarters of the entire amount expended upon equipment and endowment of the university thus far. Mr. Rockefeller couples this tremendous gift with the announcement of his withdrawal from all official connection with the institution, an act which relieves both himself and the university of any possible complications or misunderstandings in the public mind in the future.

Church Extension Appeals

Delrio, Texas, is located on the Rio Grande River on the new Mexico-Orient Railroad. It is a very important section of Texas and if a good church is established there, others will be established. There are \$1,500 from the Church Extension Fund, we 8,500 people in the town and if we can loan can erect the best church building in town, on a well located corner lot. This application has been on file since Sept. 5th and ought to have received attention long ago.

Marysville, Iowa, Christian Church is a thrifty congregation of 60 members with 60 in Sunday-school. It is practically a country church. The church was established by a meeting held by Bro. R. B. Hyten of Hedrick, a former student of Drake University. After the meeting a church was erected at the cost of \$3,500. The remaining indebtedness is \$750 and these good brethren have done the best they could in paying on the property \$2,750. Diphtheria broke out before dedication day or the money might have been raised. This application was filed Aug. 31st, but our Board has been unable to make them a loan.

Lone Oak, Texas, is located in the Northeastern part of the state, has a population of 1,000 people and is on the Frisco Railroad. The brethren paid \$900 for a splendid lot on which they want to erect a \$5,000 building. They need, at least, \$1,500. This is one of the most promising churches in Texas.

Danville, Virginia, is located in the southwestern part of the state on the Southern Railroad, has a population of 25,000 people. The first Christian Church has been asking for a loan of \$5,500 since Aug. 1st, with

which to assist them in purchasing the first Presbyterian Church's property for \$10,000. This property cost originally \$30,000 and is located very favorably for our people. Our minister, Bro. C. N. Williams, says that this is the one great opportunity in the life time of our struggling church at Danville. They ought to be encouraged with help from our Board.

Martinsville, Virginia, furnishes another opportunity in the eastern part of the state. Our brethren have been building an up-to-date brick church costing \$3,500. Since August they have been pleading for this money. In fact they began pleading in July 1909. GEORGE W. MUCKLEY, Cor. Sec.

Moody Institute Anniversary

The Moody Bible Institute, of Chicago, is planning to celebrate its twenty-fifth anniversary by a week of special services beginning Founder's Day, February 5, 1911. Invitations have been sent to over six thousand graduates and former students, who are scattered all over the world engaged in various forms of Christian work. A strong program is being prepared and some of the most notable ministers and laymen of this and other lands are expected to assist in the celebration. At that time it is expected that the new dormitory for women will be ready for occupancy. It has cost \$200,000 and will accommodate two hundred. This is the second of the three new buildings made necessary by the steady growth of the Institute. Last year the enrolment was six hundred and fifty-one of whom about four hundred were men and two hundred and fifty were women. The object of this anniversary week is not simply to mark off another milestone in the history of the Institute, but also to inaugurate a vigorous campaign for awakening interest in Bible study and in individual effort to win men to Christ among Christians generally. It is also hoped that thousands of young men inspired by the example of the great founder of the institute, D. L. Moody, and encouraged by the success which God bestowed upon a humble, consecrated layman, may be led to devote their lives to some form of Christian service.

Minnesota

We have just closed a meeting at Forest Lake with six additions. This meeting closed a year's work for A. J. Hollingsworth, evangelist, and J. G. Olmsted, chorus leader. During this year, with the exception of one meeting, they have worked exclusively in Minnesota. Nine meetings have been held in Minnesota and one in Nebraska. During this time they have brought 104 people into a fuller relationship with the church. Ninety per cent of the additions have been by baptism. The work done in Minnesota was under the direction of the Minnesota State Board. The fields were those where our cause was weak and it was deemed advisable to aid these churches by evangelistic effort rather than by direct gift of money.

The work as a whole is going well in Minnesota. The four churches in the Twin Cities are doing aggressive work. The Portland Ave. Church, J. G. Slater, pastor, recently raised \$400 to start a mission in Minneapolis.

B. H. Whiston has just closed a very successful meeting at Austin, Minnesota. There were fifty additions. Brother Whiston did the preaching. Winona, where O. H. Loomis is pastor, is now enjoying a splendid growth. Ray Hunt has recently worked out his financial problem at Duluth and next spring that church will begin the erection of a creditable building.

Evangelist Edward Clutter and wife have been secured by the state board to conduct a three-months' campaign among the Minnesota

churches. Mr. Clutter is a strong evangelist and it is believed that his work will count here. Minnesota churches wanting him should write A. D. Harmon, 307 Nelson Ave., St. Paul, Minnesota. The board means to make it possible for some of the weaker churches to secure this strong evangelist. He begins his work in Minnesota in February.

The writer closed his work as state secretary and evangelist January 1. All future correspondence in reference to state work should be addressed to A. D. Harmon.

Minneapolis. A. J. HOLLINGSWORTH.

Irving Park Appreciated

The serious effort being made by the Irving Park church, Chicago, to meet the needs of the young life of the community by erecting a gymnasium and clubroom in connection with their Sunday-school room elicited a most hearty commendation from the religious education director of St. Paul's Universalist Church, Chicago. In a letter to Mr. L. Roy Moore, Irving Park's Sunday-school superintendent, Mr. Macpherson writes as follows:

Dear Mr. Moore: We are planning to dedicate our parish house and gymnasium the first week in January and plan to include words of greeting from all denominations of our faith. We want a word of greeting from you, as one who represents a church that has sensed the growing need of our grow-

ing world, and responded to that need by erecting a Sunday-school building that to my mind is a model of efficiency. If I should try to sum up my impression of your school and church building, I should simply say: It is an inspiration to every man interested in modern church work. I am fairly well acquainted with progress in modern church architecture, but I know of nothing that surpasses your Sunday-school building in structures costing less than \$100,000. The people of your church have shown a rare insight in modern needs and wisdom in adapting means to ends that should result in continued inspiration for the whole community in which the church stands. You have an equipment that meets at once the requirements of modern social service and the exacting demands of the new pedagogy. The whole child goes to school, and the church is coming to understand that it must minister to his body, mind and soul. I congratulate you upon being connected with a church that is sensible of that fact, and is doing so much to pave the way for a fuller understanding and a fuller ministration. Your church "is as a city that is set upon a hill." Faithfully yours, WALTER HENRY MACPHERSON.

This is the enterprise brought to fruition under Professor Alva W. Taylor's ministry. C. C. Buckner, the new pastor at Irving Park, is bringing the right spirit into his leadership.

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Final Results at Oklahoma City

"The last song is ended and the sermon is done. God's last call of mercy has ended for someone." The final benediction has been pronounced in the great meeting only a few hours ago. There were sixty-four added at the last service, 107 the last day, a grand total of 1,507. In numbers reached making the largest single meeting ever held by the Disciples of Christ! I do not know the exact number by letter and statement as that record is kept by the pastor and his assistant.

This has been a busy day. I spoke first for the Capitol Hill Church, which is practically a mission of the First Church, where Brother Funk, a ministerial student of Enid is preaching Sundays. There were fifteen converts. We rushed from this morning service back to the tabernacle and spoke to a mighty throng; sixteen were added. Then in the afternoon preached at the University Church, which has a very small building in a fine residence part of the city. Six were added. E. T. Lane is preaching for them and this church also is a mission and is backed up by the First Christian Church. Brother Minges and the Christian Endeavor Society spoke at a building which had just been rented in the south part of town and a new congregation was organized there with thirty-three members. There were six new converts. Tonight the mammoth tabernacle, the largest ever built by the Christian church, was packed to the uttermost, resulting as stated above, in sixty-four additions, with 107 for the day.

We have never worked harder and we have never worked more happily than here. This is one of the most representative churches of our Brotherhood. It is represented in nearly every business enterprise in this city and that by men who lead. Many of the strongest and best men of the city have been among the converts. The First Church claimed over 1,200 members in the beginning; hence the meeting has more than doubled the membership.

Helps to Success.

First: Bro. J. H. O. Smith, known everywhere among us, has held many meetings in his own congregations and also meetings in many other fields of the Brotherhood, and therefore understood how to plan for the work, and he worked at it and never let up. "There is no excellency without great labor" in an evangelistic field. Bro. Smith has more influence with the business men of the city than any pastor I ever knew.

Second: The church board are a royal, picked bunch. Some of them did as good work as I have ever seen men do.

Third: This church, like the church at Antioch, is a missionary church and a revival church, born in a revival like the church at Antioch, and all the departments seem to delight in turning their efforts toward the greatest work in the world—making disciples. The effectual, fervent prayers and ever faithful service of Mrs. Smith and Mrs. Gilliam, the pastor's assistant, were very effective.

Fourth: A great contest was on between the young men's class, taught by J. H. Marshall, and the young women's class taught by Mrs. Smith, when we came here, each side making every possible effort to win more than the other. They put out all manner of cards and made all sorts of calls at all hours of the day. One very peculiar thing happened. The young men put an ad. in a paper, "Wanted—twenty-five young men at Lee-Huckins Hotel (leading hotel in the city) at nine o'clock Sunday morning." When nine o'clock came a large number of young men were there. One of the boys mounted a platform and told them plainly

what their ad. was for and wanted them all to march up to the tabernacle. At first, some of them were sort of disgusted, then they began to laugh and applaud the thought and they came together. Then two of the young men went out to a telephone and telephoned to the manager of an insurance company and told him how they were caught and urged him to come on up to the tabernacle, which two of the directors did and both of them came forward in the morning service. Scores who came to mock, remained to pray.

The state-wide capitol fight has been referred to before, and also one of the hottest temperance contests possible for the legal forces to wage has been on during the meeting. "The Lord of Hosts armed the right." The Christian forces came off more than conquerors. We were in the thick of the fight and no one rejoices more in the victory.

The largeness of the faith of the church must be mentioned in building a splendidly equipped tabernacle, dimensions 125x140 feet, a great platform seating 220, a baptistery, putting in a fine lighting and heating system, pews made of planks but with good backs built to them. This is by far the best tabernacle we have ever had.

The Evangelistic Company.

In mentioning the helps, it would be unfair not to speak of our own company. W. J. Minges, who has been with us nearly two years as superintendent of personal work, looking after advertising, etc., never rendered more faithful service than here. J. V. Baird, musical director, whom we discovered clerking in a store at Spokane, arose to the occasion here and grew as rapidly as the great crowds. Chas. B. Hahn, director of boys' work, is making good with the boys. He lectured to a great crowd at the church, directed two boys' parades, the boys carrying mottoes against the rum traffic and great banners advertising the meeting, and each Sunday Bro. Hahn has taken the boys out for a "hike" through the country and some of the Sundays, put all the boys in one class at Sunday-school and inspired them mightily. Mrs. Scoville had thirty converts in the meeting conducted for girls one afternoon, also having charge of all the solo work. Her untiring effort in personal work is undoubtedly one of the best factors in our meeting. Miss Fern Brazelton, our new secretary, was in her first meeting here and in her unostentatious way of doing things, has rendered her personal work very effective.

Others may preach the Gospel better, but they will never preach a better gospel than was preached in this meeting. Personally, I never worked harder and never rejoiced more. We have done personal work on the streets and in the great buildings of the city until thoroughly exhausted and then gone into the pulpit to preach ourselves back to refreshment or a brand new life. The promise seems verified many times in this meeting. "Ye shall run and not be weary, and ye shall walk and faint not."

Planned to Reach Best Men.

We laid our plans to reach many of the best men in this city. We offered our prayers and centered our efforts and it is truly marvelous to see what God hath wrought. Both this morning and tonight some of the very ones for whom we have worked hardest yielded to the gospel call. Thus it has been nearly every night. There were no services held without both confessions and baptisms. This is the only meeting by the Disciples of Christ with so many great days. There were four Sundays with over 100 added each Sunday; 116 added the second Sunday, 109 the third Sunday, 100 the sixth Sunday, and 107 today. There were 55 days of services in all, thus averaging 27 per day. For the benefit of the readers who will be

glad to know the result of the meeting by weeks, we also tabulate the following: 116 added the first week, 214 the second, 196 the third, 161 the fourth, 117 the fifth, 201 the sixth, 128 the seventh, 124 the eighth, 250 in last six days.

We are thankful for the co-operative interest of our brethren everywhere manifested through the prayers offered and many congratulatory letters and telegrams that we received. It is at once a blessing and a benediction to be in such service. While the gospel of Christ is the power of God unto salvation, we realize more than ever, while Paul may plant and Apollos may water, God gives the increase.

CHARLES REIGN SCOVILLE.

Cotner University Notes

The present session of the university is witnessing two important changes in the life of the school. The coming of William Oeschger to the office of chancellor has already done much to popularize the institution among our own people as well as among the school forces of the state. His ability, determination and devotion are an encouragement to all and are bringing merited success to him in his work. Dr. W. P. Aylsworth's value to the school has been augmented greatly since he is able to give all of his time and attention to the work of teaching and the general management of the department of sacred literature. Relieved of administrative cares, his unselfish spirit is leading him into activities more congenial to his nature, which can only make his life

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more potent for good in the general cause of Christian education and especially in his chosen field of labor, sacred literature.

Chancellor Oeschger has been away for several weeks most of the time preparing the churches for Educational Day. The prospect is the best for a general response for education in Nebraska that has appeared since the establishment of an annual offering for education.

The four mission classes of the university are aiding materially in deepening the spirit of devotion to the great primary work of the church.

The classes in debating are preparing for the Canton-Cotner annual debating contest between these two schools.

Several evangelistic meetings are planned by students and members of the faculty during the December vacation.

We are looking forward with real anticipation to the coming of R. W. Abberly to hold a meeting for the university church in March next. Bro. Abberly graduated from the university in 1893.

Notes From the Foreign Society

A great native Industrial Exhibition was recently held in Nankin, China. The Chamber of Commerce of California and the Pacific Coast sent thirty-seven business men as delegates to visit this exposition. Four of the students from the Nankin University were chosen to act as guides for these Americans. The business men were so well pleased with their services that they presented \$100 in gold to the university as a token of their appreciation.

Two new Front Rank Bible School leaflets have just been prepared. One is on "How to Teach Missions in the Bible School," and the other a series of Six Monthly Missionary Programs for use in the Bible School. These can both be secured by writing to Robert M. Hopkins, National Bible-School Superintendent, Carew Building, Cincinnati, or from the Foreign Society.

Mr. and Mrs. F. M. Rains expect to spend Christmas in Manila, Philippine Islands. The missionaries write of their very helpful visits to the India stations. Mr. Rains writes in a very encouraging way of the work in that the work. STEPHEN J. COREY, Cincinnati, O. Secretary.

Cleveland Letter

Monday, December 19, the Baptist and Disciple ministers of our city held a joint meeting. C. C. Morrison, editor of the Christian Century, delivered an incisive, searching address on Christian Union. This was followed by short talks from representatives of both bodies. The utmost frankness and friendliness characterized the discussions. We have at last reached the point where we can truly tell each other what we honestly think and be even better friends than before. Often such meetings are a mere salving over process, a polite evasion of the real points in issue. Not so in the meeting of Monday morning. Mr. Morrison set the pace for a frank facing of the facts and as a result all of us were emboldened to speak out too. While the Baptists did not decide to come over with us, as some of the Disciples seemed to anticipate, judging from an inquiry over the telephone the following morning, yet there was a real clearing of the atmosphere. These discussions are profitable and undoubtedly have their place in bringing about Christian union; but divided Christendom will never reason nor talk her way into unity, but will ultimately live her way into it by the grace of God. J. H. GOLDNER.

Books I Have Bought

By Errett Gates.

(Concluded from last week.)

17.—*The Life of Ralph Wardlaw, D. D.*, by

W. Trusday Alexander, D. D. *1920*. Wardlaw was preaching in Glasgow, during Alexander's student days and had his works in his library for study. He also was of the group of Haldane preachers, Ewing, Wardlaw and the Haldanes, were the founders of the modern Scotch Independents.

All of these works serve as side-lights upon the early life and religious training of the Campbells. The Seeder histories show what the immediate religious community of the Campbells thought and did, and describe the background against which they reacted. Other works show what the positive religious

influences were that entered into the formation of their principles. Nothing is more notable than the presence of several small parties of Christians in Scotland in the eighteenth century, who had chosen the restoration of primitive Christianity as their ideal. Among these party leaders were, John Glas, Robert Sandeman, John Walker and Archibald McLean.

18.—*The Works of John Glas.*

19.—*The Works of Robert Sandeman*, 13 volumes.

I have been very fortunate in a gift of these sets of works from Mr. George Waterstan, manufacturing and retail stationer of Edinburgh. Mr. Waterstan is a leading member of a Glassite church in this city that numbers about 40 communicants. I was surprised to find that any representatives of

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that party remained in Scotland. I went to see him and expressed my desire for the works of their two great leaders and in a few days, complete sets of both Glas and Sandeman, amounting to 13 volumes, came by messenger to me. They are entirely out of print. I had not succeeded in finding any of their writings in my search among the old book shops.

The writings of these men have a peculiar interest for disciples. It was Prof. Whittsett, who in 1888, published a book proving to his own satisfaction that the disciples were descendants of the Glassites and Sandemanians. Their principles are very much alike, but their working out in the practice of the two peoples has been very different. John Glas left the established church of Scotland in 1728, and started a new religious party, charged with the express purpose of restoring the faith and practice of the apostolic churches. He introduced the weekly celebration of the Lord's Supper, community of goods, feet-washing, holy kiss, mutual ministry, congregational church government and other apostolic customs, as essential parts of primitive Christianity. He retained, however, and defended strenuously to the close of his life the practice of infant baptism. Alexander Campbell owned and acknowledged himself to be indebted to the writings of Sandeman, the son-in-law of Glas, and his successor in the leadership of the party.

20.—*Works of Archibald McLean.* 4 volumes.

This set of books was the gift of Mr. George Harley, an elder in the Roxburgh Church of Christ. McLean's little book on the "Commission of the Apostles," had a great influence on Alexander Campbell. It reads as if it had been written by one of the Campbells. McLean was minister of a Baptist church in Edinburgh for many years. He was the founder of the party of Scotch Baptists, whose leading principle was the restoration of primitive Christianity.

21.—*Works of John Walker.* 2 volumes. I regard this as one of the most valuable acquisitions in all the old books I have found. I had been wanting to see a copy of these books for many years. I consulted a copy in the library of the University of Glasgow and coveted them for the Divinity House library. In all my search for these books this summer, I found but two sets and I immediately purchased one of them. I know where the other is if any body reading this should want it.

Alexander Campbell wrote to his uncle Archibald at Newry, in 1815, in part as follows: "I am now an Independent in church government; of that faith and view of the gospel exhibited in John Walker's, 'Seven Letters to Alexander Knox,' and a Baptist in so far as respects baptism." He made numerous and lengthy extracts from the writings of Walker, as reproduced by Richardson in the *Memoirs*, volume I, p. 444. Richardson says: "For the learning, sincerity and talents of John Walker, Mr. Campbell entertained a very high respect, but it was a respect somewhat mingled with pity that his labors should have resulted in so little real benefit to religious society. He had heard him preach at Rich Hill, and was greatly impressed by his acquirements and his acuteness, and used often, in conversation, to speak of the facts of his history; of the trouble he gave the Episcopalians, while among them, by inveighing against their worldly conformity; of his subsequent union with the Methodists on account of their plainness of dress and manners, and of his speedy abandonment of this connection from his dissatisfaction with their Arminian doctrines."

Walker founded a religious party of his own, distinguished by the narrowest principles of separatism. A congregation of his followers, called "Walkerites," still exists in Dublin, and corresponded a few years ago with the congregation of Glassites in Edinburgh, with a view to union. Nothing came of it, however.

Edinburgh, Scotland.

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Charles Clayton Morrison, Editor

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